HYGIASTICON:

OR,

The right course of preserving Life and Health unto extream old Age:

Together with soundnesse and integritie of the Senses, Judgement, and Memorie.

¶ Written in Latine by *Leonard Lessius*.

And now done into English.

¶ Printed by *Roger Daniel* printer to the Universitie of *Cambridge*. 1634.

The things contained in this following Book.

1. Lessius *his Hygiasticon.*
2. Cornaro's *Treatise of Temperance, translated by Master* George Herbert.
3. *A discourse translated out of Italian.*

Ecclus. 37. 28, 29, 30.

Be not unsatiable in any daintie thing, nor too greedie upon meats.

For excesse of meats bringeth sicknesse, and surfeting will turn into choler.

By surfeting have many perished, but he that taketh heed prolongeth his life.

¶ To the Reader.

The Preface of the Publisher of the ensuing Treatises.

WE do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the Kings household:--- *Thus reasoned the Lepers that first came to the knowledge of the* Syrians *flight, and* Israels *deliverance: And the application of their argument hath (in a much like case) produced now the like resolution.*

Having been a witnesse of the late discoveries of a richer Mine, then any of those which golden PERU *af-*

furds, LIFE and HEALTH, and vigorous STRENGTH of Minde and Bodie, generall PLENTIE, and private WEALTH, yea and VERTUE it self (inasmuch as, for the most part, the conditions of the Minde follow the temper of the Bodie) being to be extracted thence with very little pain and cost, and without any danger at all: I leave thereby my self bound to give publick notice thereof to the world.

And so much the rather, as having been a Spectatour only, I finde my self debarred from that plea of modestie, wherewith the Adventurers excuse themselves from the publication of this Treasure. But who knoweth whether I have not in part been restrained from the credit of partnership, to mine own private good, to this intent, that I might be enforced to become the Publisher of it for common benefite? Surely, me thinks, as in some regard my want of interest in the businesse makes my testimonie of the more validitie (for who will

will not beleeve a witnesse giving in evidence to his own prejudice) so it seems to impose on me a kinde of necessity of acquainting the world therewith, if happily by the promotion of others good, I may help to redeem mine own negligence. This good effect, I hope, may follow to mine own advantage upon this publication: as on the contrarie I might justly be afraid of multiplying damage, and doubling punishment upon my head, for the unjust concealment, as well as for the not practising of that, which I cannot but approve most excellent and beneficiall to all those ends, that a wise man and a Christian should aim at. In this regard, I hope the pious and charitable Reader (and none but such I invite) will help me rather with his prayers, and a fair acceptance of my hearty desires of his good, then censure or despise my want of absolute conformitie to that which I exhort him unto. And thus much touching my self, and the reasons

that have moved me to the publication of these ensuing Treatises.

The middlemost of which, as it was first written in order of time, so it was in translation; and therefore I will begin with it.

Master George Herbert of blessed memorie, having at the request of a Noble Personage translated it into English, sent a copie thereof, not many moneths before his death, unto some friends of his, who a good while before had given an attempt of regulating themselves in matter of Diet: Which, although it was after a very imperfect manner, in regard of that exact course therein prescribed; yet was of great advantage to them, inasmuch as they were enabled, through the good preparation that they had thus made, to go immediately to the practise of that pattern, which Cornarus had set them, and so have reaped the benefit thereof, in a larger and eminenter manner then could otherwise possibly have been imagined in so short a space.

Not

Not long after, Leſſius *his book, by happie chance, or, to ſpeak better, by gracious providence of the* Authour of Health *and all other good things, came to their hands: Whereby receiving much inſtruction and confirmation, they requeſted from me the Tranſlation of it into Engliſh. Whereupon hath enſued what you ſhall now receive.*

It was their deſire to have the Tranſlation entire; and finding no juſt reaſon to the contrary, I have been willing to ſatisfie them therein. Maſter Herbert *profeſſeth, and ſo it is indeed apparant, that he was enforced to leave out ſomething out of* Cornarus: *but it was not any thing appertaining to the main ſubject of the book, but chiefly certain extravagant excurſions of the Authour againſt the Reformation of Religion, which in his time was newly begun. Neither his old blinde zeal, nor the new and dangerous profeſſion of* Leſſius, *will (as we hope) breed any ſcandal or diſcredit to theſe pre-*

sent works of theirs, nor to the Imitatours of them, with any discreet and sincere Protestants. That they were both Papists, and the one of them a Jesuite, is no prejudice to the truth of what they write concerning Temperance: In the prosecution whereof, we ought not onely to agree with them, but to seek to advance and excell them, inasmuch as the puritie of our Religion exacts a more perfect endeavouring after all manner of true vertue, then theirs can do. We have not therefore judged it meet, either to waive, or to disguise the condition of the Authours, but rather to give notice thereof; esteeming, that as Treakle is made of Vipers, so from this very poysonous superstition on their parts, an excellent Cordiall may be extracted, for the benefit of all that truely feare God, and sincerely desire to serve him: who cannot but make a conscience of being inferiour in the practise of Vertue to them, over whom they are so much superiour in the knowledge of the Truth.

The

The qualitie of the Authour being thus known, the Judicious Reader will not finde any cause of stumbling at his commendation of some persons, or institutions, nor at his use of some kinde of phrases answerable to his Religion. That which was of notorious scandal, hath received correction. In those things which may receive a favourable construction, or are not of any great moment, it hath not been thought fit to make any alteration; because it could not indeed be well done without obscuring, or almost utterly dissolving the frame of the Discourse.

The names of Hermites *and* Monkes *are perhaps offensive to weak mindes, that have onely heard of the superstition and villanie of the late professours thereof, and have not heard, or do not beleeve the vertue and true holinesse of those in the Primitive times. But since they are not brought in here for proof of any controversall points, but onely as instances to confirm the vertue and*

power

power of Temperance, for the conservation of Life and Health; there is so little cause of scandal to the most scrupulous-minded that can be, as it must needs be interpreted desire of quarrell and contention in any that shall sound Alarm on this ground. And for the surer binding of such itching fingers (if any such shall be) to the Peace, I have thought it not amiss to make use of the Decree of that Great Chancellour of Learning, as well as of the Law, the late Vicount St. Albans, as I finde it registred in his Book which he entitles, The Historie of Life and Death.

Which, serving not onely to bear me out in this particular, but summarily ratifying the whole busines, I have thought fit to prefix as a generall approbation; sheltring my self thereby, as upon a warrant under the great Seal of Learning and Ingenuity.

And so I come to the third Discourse: which is added to the other, as a banquet of Junkets after a solid Feast. The Author thereof was

an

an Italian of great reputation, living in the same age which Cornarus did. The change of the time, and the diversity of our fashions, hath necessarily caused some alterations and additions in the English translation, to make it more Denizon-like. If it give any delight, we have as much as we desire: although there is no reason to exclude the hope of benefiting. For however it seems to play, yet in very truth it strikes home, and pierceth to the quick.

---Ridentem dicere verum
Quid vetat? ---

Oft-times lighter argument effect, what stronger and more serious cannot do: and that is taken in good part by way of mirth, which being done in earnest would by no means be brooked.

This (good Reader) thou hast as much as I conceive needfull to be known touching my self, or to be said touching the work. As for the Practitioners, they forbid any more to be spoken of them then this, That as they finde all the benefits, which are pro-

promised by Cornarus *and* Lessius, *most true and realls so by Gods mercie they finde no difficultie at all in the observation of this course. They are sufficient witnesses in their own affairs, and I hold them to be faithfull: And therefore making no doubt of the truth of the latter part of their report, as I can abundantly give testimony of the veritie of the former, I commend both to thy belief and consideration; and so commit thee to Gods grace.*

T. S.

DECEMB. 7, 1633.

¶ *Out of the* Hiſtorie of Life and Death, *written by* FRANCIS Lord VERULAM, Vicount S. Albans, *and Lord* Chancellour *of England*, pag. 141.

IT ſeems to be approved by experience, that a ſlender Diet, and well-nigh Pythagorean, or ſuch as is anſwerable to the ſevereſt Rules of Monaſticall life, or to the Inſtitutions of Hermites, who had Neceſſitie and Scarceneſſe for a Rule, doth produce long life. And to this courſe appertains, drinking of water, cold air, ſlender food (to wit, of roots and fruits, and poudred and pickled fleſh and fiſh, rather then that which is freſh and hot) the wearing of hair-cloth, often faſtings, frequent watchings, and ſeldome enjoyment of ſenſuall pleaſures, and the like: For all theſe

do

do diminish the ſpirits, and reduce them to that quantitie, which ſufficeth meerly to the ſervices of life; whereby the conſumption of the Radicall humour and Vitall heat is abated.

But if the Diet be ſomewhat more choice then theſe rigours and mortifications allow, yet if it be alwayes equall, and after one conſtant proportion, it will afford the ſame benefit: For we ſee it to be ſo in flames. A flame that is ſomewhat greater, if it be kept conſtant and without blazing, conſumes leſſe of its nouriſhment, then a leſſer flame doth that is ſtirred up and down, and ſometimes augmented, and otherwhiles abated. Which was evidently demonſtrated by the Regiment and Diet which the *Venetian Cornarus* uſed, who ate and drank ſo many yeares by one juſt weight; by which means he came to live above an hundred yeares, continuing an able man both in ſtrength and ſenſes.

To the Reader, upon this Books intent.

HEark hither, Reader: wouldſt thou ſee
Nature her own Phyſician be?
Wouldſt ſee a man all his own wealth,
His own muſick, his own health?
A man, whoſe ſober ſoul can tell
How to wear her garments well;
Her garments that upon her ſit
(As garments ſhould do) cloſe and fit?
A well-cloth'd ſoul, that's not oppreſt
Nor choakt with what ſhe ſhould be dreſt?
Whoſe ſoul's ſheath'd in a cryſtall ſhrine,
Through which all her bright features ſhine,
As when a piece of wanton lawn,
A thinne aëriall vail, is drawn
O're Beauties face; ſeeming to hide,
More ſweetly ſhows the bluſhing bride?
A ſoul, whoſe intellectuall beams
No miſts do mask, no lazie ſteams?
A happie ſoul, that all the way
To heav'n rides in a ſummers day?
Wouldſt ſee a man, whoſe well-warm'd bloud
Bathes him in a genuine floud?
A man, whoſe tuned humours be
A ſet of rareſt harmonie?
Wouldſt ſee blithe looks, freſh cheeks beguile
Age? wouldſt ſee December ſmile?
Wouldſt ſee a neſt of roſes grow
In a bed of reverend ſnow?
Warm thoughts, free ſpirits, flattering
Winters ſelf into a ſpring?

In

In ſumme, wouldſt ſee a man that can
Live to be old, and ſtill a man?
Whoſe latteſt and moſt leaden houres
Fall with ſoft wings ſtark full of flowres:
And when life's ſweet fable ends,
His ſoul and body part like friends:
No quarrels, murmures, no delay;
A kiſſe, a ſigh, and ſo away?
This rare one, Reader, wouldſt thou ſee?
Heark hither, and thy ſelf be he.

R. Crashaw, Pemb.

To the Translatour.

IF thy good work work good upon this nation,
Pray God reward thee with Enochs translation.

Upon the matter of the work.

TAke so much *Rubarb*, learned *Galen* sayes;
Take so much *Cassia*, so much *Aloes*,
So much of th' other, *&c.* of such and such.
Give me this RECIPE, *Take not too much.*

WHat e're the Doctour gives, he does put to it
Fasting: Take this, and fast; and it will do it.
See! without Fasting Physick can cure none:
But Fasting will cure almost all, alone.

To the Tranſlatour.

HOw's this? A book for Temperance? that first page
Will marre the ſale on't. Our luxurious age
Expects ſome new invention to devoure
Eſtates at mouthfulls, ſwallow in an houre
What was not ſcrap't in yeares: had ye but hit
On ſome ſuch ſubject, that had been moſt fit:
For theſe looſe times, when a ſtrict ſparing food
More's out of faſhion then an old French hood.
But what (alas!) muſt modeſt Temperance, ſhe
Live in perpetuall exile, becauſe we
Turn ſuch voluptuous Epicures? No: now
Sh' has got bold champions dare her cauſe avow
In ſpight of oppoſition, and have ſhown
In print t' our ſhame, how we're intemperate grown.
The pearl-diſſolving Courtier may well here
Learn to make meaner, yet farre better cheare:
The Scholar to be pleas'd with's penie bit,
As much as thoſe that at kings tables ſit,
Crouded with heaps of diſhes. Here's a diet
Ne're troubles nature; and who e're ſhall buy it
For practiſe ſake, buyes but his own content:
And that's a purchaſe he ſhall ne're repent.

J. Jackſon.

To his enemie the Translatour.

IS this your temp'rate diet? here's no mean:
Fame surfets on it: Envie, that grows lean.
Is't now i'th' presse? more weight: If't be re-
priv'd,
Temp'rance, I fear, will make thy work long-
liv'd.
Could not one tongue serve temperance to taste?
I'le go translate it back again: 'tis past.
If I can not devoure it, yet I may
Detract: for Temperance bids take away.

Peter Gunning.

To Lessius the Authour.

HEnceforth I'le never credit those that say,
Contemplatists do onely think and pray.
Sweet exercises! true: yet to the minde
Onely they'r sweet: but thou hast so combin'd
The mindes, the bodies, and the fortunes good,
That if thy writing be but understood,
To one thou Vertue giv'st, t' another Health:
The third thou teacheſt to preserve his Wealth:
Wh' obeys thy laws in meat, drink, pleasures, sleep,
May *mentem sanâ in corpore sano* keep.
And (trust me, Lessius) I have paid farre more
For one two lines, than thy two hundred score.

A Dialogue between a *Glutton* and *Echo*.

Gl. MY belly I do deifie.
Echo Fie.
Gl. Who curbs his Appetite's a fool.
Echo Ah fool!
Gl. I do not like this Abstinence.
Echo Hence.
Gl. My joy's a feast, my wish is wine.
Echo Swine!
Gl. We Epicures are happie truely.
Echo You lie.
Gl. Who's that which giveth me the lie?
Echo I.
Gl. What? *Echo*, thou that mock'st a voice?
Echo A voice.
Gl. May I not, *Echo*, eat my fill?
Echo Ill.
Gl. Will't hurt me if I drink too much?
Echo Much.
Gl. Thou mock'st me, Nymph; I'le not beleeve't.
Echo Beleeve't.
Gl. Dost thou condemne then what I do?
Echo I do.
Gl. I grant it doth exhaust the purse.
Echo Worse.
Gl. Is't this which dulls the sharpest wit?
Echo Ev'n wit.
Gl. Is't this which brings infirmities?
Echo It is.
Gl. Whither will't bring my soul? canst tell?
Echo T'hell.
Gl. Dost thou no gluttons vertuous know?
Echo No.
Gl. Would'st have me temperate till I die?
Echo I.

Gl. Shall

Gl. Shall I therein finde eafe and pleafure?
Echo Yes fure.
Gl. But is't a thing which profit brings?
Echo It brings.
Gl. To minde, or bodie? or to both?
Echo To both.
Gl. Will it my life on earth prolong?
Echo O long!
Gl. Will't make me vigorous untill death?
Echo Till death.
Gl. Will't bring me to eternall bliffe?
Echo Yes.
Gl. Then, fweeteft Temperance, I'le love thee;
Echo I love thee.
Gl. Then, fwinifh Gluttonie, I'le leave thee.
Echo I'le leave thee:
Gl. I'le be a belly-god no more.
Echo No more.
Gl. If all be true which thou doft tell,
They who fare fparingly, fare well.
Echo Farewell.

S. J.

To the Translatour.

METhinks I could b'intemperate in thy praise,
Feast thee with forced words, and sugred lies;
But that thy prose, my verse, do both command
Me to keep measure, and take off my hand.
There's Glutt'ronie in words: The mouth may sin
In giving out, as well as taking in.

B. Oley.

To the Reader.

READer, what here thou'lt finde, is so good sense,
That, had my self not seen th'experience,
I should subscribe. But I can tell thee where
Full eighty yeares stand upright, look as cleare
As some eighteens: A Glasse they do not use
To see, or to be seen in; they refuse
Such Mediums, because they strictly keep
The golden mean in meat, in drink, in sleep.
They heare well twice; and, when themselves do talk,
Make others do so once: Sans staffe they walk,
Because they rise from table so: They take
But little Physick, save what cooks do make;
And part of that is given to the poore. (doore!
Blest Physick, that does good thrown out of
Thou'lt scarce beleeve, at once to shew thy eyes
So many yeares, so few infirmities.
And, which with beautie all this Beautie decks,
This strength I tell on is th'weaker sex. (layes,
All's due to God, some to this Book, which
Who will live simply, shall live full of dayes.

Faults to be amended.

In *Lesbon*, pag. 124. lin. 14.
For, In a Turret, *reade*, On a Pillar.
In *Corinna*, pag. 39. lin. 5. *For*, right, *reade*, light.
Pag. 40. l. 19. *For*, contivation, *reade*, cultivation.

TO THE RIGHT REVEREND FATHER IN CHRIST, D. RUMOLD COLIBRANT, President of *Pastell.* health and salvation.

YOu will marvell perhaps (Reverend Lord President) *what hath moved me being a* Divine *by profession, and a* Religious, *to write concerning* Health, *a subject proper to* Physicians. *But concerning this matter, I doubt not to have given so just reasons in*

the preface *of this work (where I have set down the aim of my undertakings in this kinde) as will take away all ground of wonderment. Inasmuch as it is not my purpose to write like a Physician concerning the preservation of health; that is, setting down a thousand observations & cautions touching the* qualitie *of meats and drinks, and of their proper* use *according to the severall* seasons *of the yeare, and of timely* purgation *of humours, and of* sleep *and* watching; bodily exercises, *and* medicines *whereby the severall humours are to be corrected, and whereby the* Head, Stomack, *and* Bowells *are to be comforted and strengthened: I say, it was no*

part

part of my intent to enter upon the handling of any of these matters. For how ever it would have been no great difficultie perhaps to have gathered these things out of sundrie Authours, *and afterwards to have with judgement digested them according to order and method: yet, that I might not seem to act the part of a* Physician *rather then of a* Divine, *I have thought fit altogether to omit the mention of them. There was a higher matter in my desygnes, and that which is proper to* Divines: *that is, to recommend to all (and in particular to the* Religious, *and those who are studiously addicted to the employments of the mind) that* Holy Sobrietie, *which is the pro-*

curer of so many singular benefits both to the mindes & bodies of men. For besides that it brings Health *and* long life, *it doth wonderfully conduce to the attainment of* Wisdome, *to the exercises of* Contemplation, Prayer, *and* Devotion, *and to the preservation of* Chastitie, *and other vertues; and withall causeth all these employments and functions to be performed with marvellous ease, and exceeding great consolation. It befits not a* Divine *to busie himself in trifles, which appertain to the bodie, and to engage delicate persons to the further pursuit of such matters; especially considering that bodily health may very well be preserved without them: but a*

Divine

Divine *ought principally to have an eye to thoſe good things whereby we may become acceptable to God, and promote our own ſalvation. Inaſmuch then as* Holy Sobrietie *doth bring with it the good things belonging to both parts of a man, I did not think it misbeſeeming my profeſſion, to write this ſhort Treatiſe in the commendation thereof, and withall to ſhew and declare, by what way and means we might come to the juſt* ſcantling *and* meaſure *thereof.*

I have annexed a Treatiſe tending to the ſame purpoſe, of a Venetian *Gentleman* Lodowick Cornaro, *a man of great eminencie, and of a ſharp judgement: who having learned by*

experience of many yeares the great vertue and power that is in Sobrietie, *did at last by writing notably make declaration thereof.*

Both these Treatises (my Reverend L.) *I have thought fit to dedicate unto your name, and to send forth into the world under your patronage. For to whom can a Treatise of* Sobrietie *be more fitly dedicated, then to such a one as hath so stoutly and constantly followed* Sobrietie, *as by the help thereof to preserve himself vigorous and cheerfull unto neare upon seventie yeares of his age? You are he that can sit a hũgry in the midst of daily feasts, enjoyned to be made unto the* Gentrie *that passe by solitarie* Campinia: *and*

and whilest others fill their bellies and satisfie their appetites, you contract both into narrow bounds and limits. Besides this, there are sundrie other causes, which deserve this testimonie of my venerable respect towards your Lordship; to wit, that zeal wherewith you do so industriously promote the cause of your Religion, *which is so exceedingly beneficiall to the whole* Church, *and to our* Belgia: *and together herewith that singular wisdome of yours in* Government, *through means whereof you have for so many yeares space safely conserved your noble* Hospitall *in that desert where it stands, in the midst of many tumults of wars, and shocks of armies, in great*

licencionſneſſe of militarie diſcipline, and almoſt daily inrodes of both ſides unto it: by means whereof you have further not onely recovered it out of thoſe great debts, wherewith it was formerly burthened, but have moreover adorned it with beautifull ſtructures, and a high Tower for the ſettling of a Monaſterie therein. And that I may paſſe over your other vertues, whereof Sobrietie, the mother of all vertues, is the true cauſe in you, this dedication ſeems due to you in particular, in regard of that ancient friendſhip which for above fourtie yeares ſpace I have had with your brother, Father George Colibrant, a learned man, and of noted holineſſe, exceed-

ceedingly addicted to sobrietie, prayer, mortification of the flesh, and zeal touching the soul: by whose example & wholesome admonitions, many Centuries of excellent young men have in sundrie places given themselves unto holy Religion. *The conjunction that we likewise have with your other brother,* John Colibrant, *a man of great uprightnesse, whose every where approved integritie farre excells rich patrimonies, makes this work belong to you. I could relate many other things appertaining to your own and your friends commendation: but I make spare of them, that I may not offend your modestie, which doth not willingly heare such matters.*

Receive therefore (Right Reverend Lord) *this ſmall gift, a teſtimonie of our affection towards you and yours: and be not wanting to the recommendation of that excellencie of holy* Sobrietie *which you have made proof of in your ſelf, and we make declaration of in this Treatiſe, to all men, but eſpecially to* Gods ſervants, *that they may by this means come to ſerve God more perfectly and ſweetly in this life, and obtain greater glory in heaven.*

Now I beſeech the Divine Goodneſſe *to proſper all your holy deſignes to its own glorie, & the ſalvation of men; and after that you ſhall have been adorned with all manner of vertue,*

vertue, to renew your long and happie old age *with the blessed* youth *of* Eternitie.

From *Lovain.*
Cal. Jul. 1613.

Your Reverend Fathership

servant in Christ,

LEONARD LESSIUS.

The.

¶ The Approbation of JOHN VIRINGUS, Doctour of Physick and Professour.

THe Hygiasticon *of the Reverend Father* Leonard Lessius, *a Divine of the* Societie of Jesus, *is learned, pious, and profitable. For it is squared out according to the Physicians* rules, *and is entire* τῷ λόγῳ καὶ τῇ πείρᾳ. *It whets the vigour of the minde, and leads to old age. Out of his love to the Commonwealth and publick good, he was desirous to make that common, which he had learned* ἐν τῇς κυκλοπαιδείας regno. *I hold this* Work *to be most worthy of praise: and so will every sober man, that without spight and envie reads it, think, and will he nill he, judge of it as I do.*

So I censure,

Joannes Walterius Viringus,
Doctour and Professour of Physick.

¶ The

¶ The Approbation of GERARD de VILEERS, Doctour of Physick and Ordinarie Professour.

I Have diligently read and weighed the most learned book of the Reverend Father Leonard Lessius, *and I judge the doctrine contained therein agreeable to the Physicians rules; and most convenient to that end, for which it was written by the Authour: and therefore most profitable for* Religious *persons, and for all those that are given to the employments of the* minde.

Gerard de Vileers,
Doctour of Physick and Ordinarie Professour.

¶ The

¶ The Approbation of FRANCIS SASSEN Doctour of Physick.

INasmuch as all diseases, except distempers without matter, some instrumentarie, *and those which arise from emptinesse (which are but few) are caused either from abundance of humours, or from ill nourishment; and it is* Galens *determination,* in his 4. book and 4. chapter concerning the preservation of health, *that all they who have thick and slimie humours in the prime veins (as most part of the* Europeans, *and especially those that are more* Northernly *have) do exceedingly well comport a* spare diet: *And thirdly, inasmuch as by testimonie of the self same* Galen, *the conditions of the* soul *follow the temper of the* bodie, *and so consequently the bodie being cleare from all superfluous excrements, the operations of the minde are more vigorous:* These precepts *will not onely be available for the preservation of them that be*

in

in health, and for the recoverie of them that be ſickly, but (which is the learned Authours *main intent) exceedingly conduce to the maintenance of the* Senſes, Judgement, *and* Memorie *in their ſoundneſſe untill extream old age.*

FRAN. SASSEN,
Doctour of Phyſick.

HYGIASTICON,
OR
The right course of preserving Health.

CHAP. I.

The occasion and scope of this work.

1 MAny Authours have written largely and verie learnedly touching the preservation of Health; but they charge men with so many rules, and exact so much observation and caution about the qualitie and

and quantitie of meats and drinks; about aire, sleep, exercise, seasons of the yeare, purgations, bloud-letting, and the like; and over and above prescribe such a number of Compound, Opiate, and other kindes of exquisite remedies, as they bring men into a Labyrinth of care in the observation, and unto perfect slavery in the endeavouring to perform what they do in this matter enjoyn.

And when all is done, the issue proves commonly much short, oft times clean contrarie to that which was expected; in regard perhaps that some smaller matter in appearance, yet wherein the chief of the businesse indeed lay,

lay, was not obſerved and practiſed as it ought. For men forſooth will have their own mindes, eat every thing that likes them, and to their fill: they will ſhape their diet according to the ordinarie uſage of the world, and give in every thing ſatisfaction to their ſenſualitie & appetite. Whereby it comes to paſſe, that all their other care and diligence touching theſe phyſicall precepts and obſervations comes in the end to little or nothing at all for matter of benefit.

Hereupon moſt men bidding adieu to Phyſicians counſels & injunctions, leave all to nature and ſucceſſe. They hold it, according to the

the common * Proverb, *A miserable life to live after the Physicians prescript*; a great part of unhappinesse to be limited in a mans diet, so that he may not eat freely, and to the full, of what he hath a minde unto: To be kept continually as it were in aw, so that he dare not content his appetite, nor give satisfaction to his bellie, they fancie to themselves to be the most wretched condition of life that may be. Upon this ground they fall on eating twice or thrice a day, without stint or restraint in measure or qualitie of food, but as their appetites leade them on.

* Qui medicè vivit, miserè vivit.

Having thus filled their bodies,

bodies, they inſtantly apply themſelves ſome good ſpace to their buſineſſe, exerciſing their mindes, and all the faculties thereof in the conſideration & purſuit of weightie and important matters: Nor can they ever be perſwaded to purge at fitting ſeaſons, or before the diſeaſe oppreſſe them, imagining all to be well with them, as long as they feel nothing plainly to the contrarie. Hereupon it comes to paſſe, that their bodies in tract of time grow repleniſhed with crude and ill humours, which are not onely increaſed by continuance, but become putrified, and of a malignant temper; ſo that upon every light occaſion, either

either of heat, or cold, or weather, or windes, or extraordinarie labour, or any other inconvenience or excesse; they are inflamed, and break out into mortall sicknesses and diseases.

2. I my self have observed many excellent men on this ground onely snatched away by death in the prime of their age; who undoubtedly, had they used the right course of preserving their health, might have many yeares prolonged their lives, and by their learning & worthy deeds have notably benefited the world, and thereby (it may be) added to their own glorie in heaven. There are questionlesse likewise a great

great many of all kindes of perſons, both of thoſe that enter into religious Orders, & of thoſe that live at large in the world, who through ignorance of this matter enjoy little health, and through the want thereof remain much hindered in their ſtudies, and in the performance of thoſe offices and functions of the minde, which they moſt deſire, and are bound to do.

3. Having therefore of a long time and in ſundry places taken this matter into diligent conſideration, I thought with my ſelf, that it would prove a work of no ſmall benefit, to give notice to the world of that way and means for preſervation of health,

health, whereby I my self have for many yeares past been kept not onely sound in bodie, but expedite to all operations and exercises of the minde: although I have all this space laboured under many corporall inconveniences, and before I entered into this course, was so farre gone, as by the judgement of very skilfull Physicians I was not like to have lived above two yeares at the most. The same good effects that it wrought in me, have divers of our Societie and sundry others abroad made happy proof of, maintaining themselves in constant health and cheerfulnesse by this means; being indeed the very

ry self same, which was of old practised by Holy men & sage Philosophers. And it consists chiefly in a *right Ordering of the diet*, *and in a certain Moderation of our meat and drink*: such a moderation I mean, as is no way troublesome, nor breeding weakness or distemper; but on the contrarie very easie to be undergone, and such as brings strength and vigour both in Minde and Bodie.

Being very intent on these matters, there was brought unto me by a noble person a little Treatise concerning the benefits of a Sober Life, written in Italian by *Lodowick Cornaro*, a noble Gentleman of *Venice*, of great understand-

ing, Honourable, Rich in estate, and a married man: In which book this course is marvellously commended to all men, and confirmed by much & certain experience. I was much taken with the reading thereof, & held it very well worth the translating into Latine, to make it common to all men; and to annex it to this explicative Treatise of mine own.

That this subject is nor unbefitting a Divine.

4. I would not have any man to think strange of the matter, that I being a professed Divine should take upon me to write of this subject. For besides that I have long ago made some good progresse in the Theorie of Phy-

Phyſick, this matter is no way diſcrepant to the profeſſion of a Divine: in regard that it is the divine vertue of Temperance, which is chiefly in queſtion; to wit, Wherein it conſiſts, what is the right way to attain it, and what may be the true meaſure of its object; how this meaſure may be found: and laſtly, what benefits will ariſe thereby. The ſearch then and conſideration of this buſineſſe is not altogether Phyſicall, but in great part appertains to Divinitie and morall Philoſophie.

And over and above, the end and ſcope which I aim at herein, is indeed moſt befitting a Divine. For that

which I principally intend, is to furnish religious persons, and those who give themselves to pietie, with such a way and manner of living, as they may with more ease, cheerfulnesse, and fervencie apply themselves to the faithfull service of the Great God, and our Saviour the Lord Jesus Christ. For verily it is scarce to be beleeved, with how great alacritie, and with what abundance of inward consolations those men, who addict themselves to sobrietie, may (if so be they have any reasonable understanding in divine mysteries) attend Divine Service, and the hearing of Gods Word, their private devo-

devotions and meditations, and in ſumme all manner of ſpirituall exerciſes. And this indeed was my principall aim in the writing of this Tractate; this my chiefeſt wiſh and deſire. As for the benefit and help that it affords to Students of good learning, and to all thoſe whoſe employments conſiſt in affairs and buſineſſes appertaining to the minde and underſtanding, I ſay nothing at preſent; purpoſing hereafter to ſpeake more at large thereof. Whether you take the matter therefore, or the end, this Treatiſe can no way misbeſeem a Divine. And ſo, good Reader, thou haſt an account of my rea-

ſons in undertaking this buſineſſe.

CHAP. II.

What is meant by a Sober life: and what is the fit meaſure of meat and drink.

TO come then to the thing it ſelf, I will firſt ſet down, What we mean by a ſober life: Secondly, By what way and means we may come to a determination of the juſt meaſure that is to be obſerved in our life and diet: And thirdly, What the commodities and benefits thereof be.

5. Touching the firſt point then, We call that a *Sober life* or *diet*, which ſets ſtint not onely

onely in drink, but alſo in meat: ſo that a man muſt neither eat nor drink any more, then the conſtitution of his bodie allowes, with reference to the ſervices of his minde. And this ſelf-ſame we terme an *orderly, regulate, and temperate life or diet*; for all theſe phraſes and names we ſhall make uſe of, intending by them all one & the ſame thing.

The Matter then about which this Diet or Temperance is mainly converſant, is Meat and Drink, in which a conſtant meaſure is to be kept. Notwithſtanding it doth likewiſe reach unto the care and ordering of all other things; ſuch as are, immode-

rate heat and cold, overmuch labour, and the like; through the exceſſe whereof there growes any inconvenience in bodily health, or diſturbance in the operations of the minde.

The Meaſure is different, according to the diverſitie of conſtitutions and ages.

6. Now this meaſure is not the ſame in reſpect of the quantitie in all ſorts of people, but very different according to the diverſitie of complexions in ſundry perſons, and of youth & ſtrength in the ſelf ſame bodie. For one kinde of proportion belongs to Youth, when it is in its flower; another to Conſiſtencie; a third to Old age: The Sickly and the Whole have likewiſe their ſeverall mea-

meaſures; as alſo the Phlegmatick and the Cholerick: In regard that in theſe ſeverall conſtitutions the nature and temper of the ſtomack is very different. Now the *Meaſure* of the food ought to be exactly proportionable, as much as poſſibly may be, to the qualitie and condition of the ſtomack. And that Meaſure is exactly proportionable, which the ſtomack hath ſuch power and maſterie over, as it can perfectly concoct and digeſt in the midſt of any employments either of minde or bodie, and which withall ſufficeth to the due nouriſhment of the bodie.

What is every ones due meaſure.

I say, *In the midst of any employmẽts of minde or bodie, &c.* In regard that a greater measure is requisite to him that is occupied in bodily labour, and continually exercising of the faculties of the bodie, then to him that is altogether in studies, meditation, prayer, or other like works and exercises of the minde: Inasmuch as the exercises & employments of the minde do very much hinder and disturb the concoction: and that, either because in calling up the whole force of the soul they do as it were abate and suspend the power and actions of the inferiour faculties, as experience shews; for when we are very intent on studie

or prayers, we neither heare clock, nor take notice of any thing that comes before our eyes or other ſenſes: or elſe becauſe they do withdraw not onely the animall, but the vitall and naturall ſpirits themſelves from their proper ſervices. And hence it comes, that for the moſt part twice as little food ſerves their turn, who are continually employed in ſtudie & affairs of the minde, as is neceſſarie for them that apply themſelves to bodily exerciſes; although equall age and temper might otherwiſe perhaps require an equalitie in both their diets.

7. The difficultie then lies in finding out this meaſure.

Which

Which S. *Austine* of old well observed, in his fourth book against Julian, and in the fourteenth chapter writing thus, *Now when we come to the putting in ure of that necessarie pleasure, with which we refresh our bodies, who is able to declare in words, how it suffers us not to know the measure of necessitie? but if there be any of those things that yeeld delight before us, it by their means steals away, and hides, and leaps over the bounds and limits of procuring health; whilest we cannot think that to be sufficient, which is indeed sufficient, being willingly led on by the provocation thereof, fancying our selves to be about the businesse of Health, when indeed we*

are

are about the ſervice of Pleaſure: ſo that Luſt knows not where Neceſſitie ends.

In theſe words he referres the ground of this difficultie to Pleaſure, which blindes us that we cannot diſcern when we are come to the due meaſure we ought to hold, but hides the bound-marks thereof, to draw us paſt them, and perſwades us that we do but make proviſion for Health, when in very truth we canvaſſe for Pleaſure.

Concerning the diſcoverie of this meaſure therefore are we to treat in the ſecond place, producing Rules, whereby it may be clearely and certainly found out.

8. But

Whether Students in Colledges, or those that live in Monasteries &c. ought to trouble themselves about this measure.

8. But here perhaps some will object, That in Monasteries and other regular societies, such as are Colledges in the Universities, &c. no man need trouble himself touching this measure, inasmuch as either the statutes of the Societies, or the discreet orders of Superiours have set down the just measure that is to be held, appointing according to the severall seasons of the yeare such and such portions of flesh, eggs, fish, roots, rice, butter, cheese, fruits, and broths; and such quantities of wine and beere, as are fit; all of them being proportioned out by weight and

and meaſure: ſo that we may boldly (ſay they) take our allowance in theſe things without danger of exceſſe.

Theſe men will by no means beleeve, that the catarrhs, coughs, head-aches, pains of the ſtomack, feavers, and other the like infirmities, whereinto they often fall, ſhould proceed from the exceſſe of their food; but lay the fault upon windes, ill aire, watchings, too much pains-taking, and other the like outward cauſes. But queſtionleſſe they are deceived in this opinion; inaſmuch as it cannot poſſibly be, that any one certain meaſure ſhould be found proportionable to ſo many different

forts

sorts of complexions and stomacks, as use to be in such kinde of societies: so that what is but reasonable to a young and strong bodie, is more then twice or thrice too much for an old or infirm person: as *Thomas*, following *Aristotle*, doth well prove, 2. 2. *q.* 141. *art.* 6. and is indeed of it self without proof manifest.

These allowances then both for quantitie and varietie, are not set out by Founders and Superiours, as just measures for every man, but with the largest for all in generall; to the intent that the strongest, and they who need most, might have enough; and the rest might take of that

which

which beſt liked them, (yet alwayes keeping within thoſe limits which reaſon preſcribes) and in thoſe things which they forbore, might have opportunitie to exerciſe their vertue. For it is no great glorie to ſhew temperance in the abſence of temptations: but to keep hunger on foot at a banquet, & to reſtrain the greedineſſe of the belly in the midſt of provoking dainties; why, this is a maſterie indeed, eſpecially to Novices, & ſuch as have not gotten the victorie over their appetites. It is a great maſterie, I ſay, and therefore undoubtedly of no ſmall price with God. To the intēt therefore that the exerciſe

of

of this vertue, and the benefit of the reward that by Gods mercie belongs to it, might not be wanting to them that seek and endeavour the increasing of their reward hereafter, the Founders and Institutours of religious Societies have perhaps allotted a larger measure, and more varietie of food, then is necessarie, or they would have every one to make use of.

Touching this matter we have a very pertinent example in the life of *Pachomius*, faithfully written 1200. yeares ago, as it is extant in *Surius*, 14. *Maii*. Where it is mentioned, that this *Pachomius*, in his monasteries, and especially in those that younger

younger perſons lived in, would have (beſide bread & ſalt) ſome ſod or roſt meat ſet before all the Monks, to the intent that, albeit the moſt of them were ſo abſtemious, that they contented themſelves onely with bread & ſalt, or ſome * green fruit, yet they might have it in their free choice and libertie, either to eat thereof, or to forbear: And ſo, if either for mortification ſake, or the better fitting of themſelves for devotion, they ſhould abſtain, they might exerciſe a greater vertue; ſince it is a more difficult thing to abſtain, when meat is ſet before us, and by its preſence doth pro-

* Crudo aliquo fructu.

provoke the appetite, then when it is removed out of our sight. More to this purpose may be read in *Jacob. de Paz. Tom. 2. l. 2. de Mortif. ext. hom. cap. 5.*

Nor will it any thing at all abate from the probabilitie of this opinion, to say that in this allowance of varietie & abundance there was a direct intention of giving some kinde of refreshment to Nature; Inasmuch as the refreshment, which the Institutours & Founders of these Societies meant, consisteth not in this, that the true and right measure of temperance should at any time be notably exceeded; but that there might be now and then an

oppor-

opportunitie of delight miniſtred, through the different and gratefull ſavour of ſundrie kindes of meats: yet ſo alwayes, as this delight ſhould be kept bounded within the limits of temperance, and the appetite never fully ſatisfied. For whatſoever exceeds this meaſure, is to be accounted vice, be it upon what occaſion it will, whether of Marriage, Dedication of Churches, or any other ſolemne Feaſt whatſoever. Now that is alwayes exceſſe, which proves more in quantitie, then the ſtomack can perfectly digeſt without leaving any crudities at all behinde.

CHAP.

CHAP. III.

Seven Rules for the finding out of the right Measure.

9 NOw to finde out this right Measure, we shall make use of these Rules and observations following.

The first *Rule* is, If thou dost usually take so much food at meals, as thou art thereby made unfit for the duties and offices belonging to the Minde, such as are Prayer, Meditation, Studies of learning, and the like; it is then evident, that thou dost exceed the measure which thou oughtest to hold: For both Nature and Reason exact, that the Vegetative part in a man (that is, that wherein the

the growth and conservation of the bodie consisteth) should be so ordered and cherished, as that there should arise no offence or damage thereby to the Animall and Reasonable parts of the soul; in as much as the Vegetative part is ordained to the service of these other, and therefore ought to be of furtherance and help, and no wayes of hinderance unto them in their severall functions and operations.

Whenever therefore there is so much food taken in upon accoût of the Vegetative part, as proves of any remarkable offence or hinderance to the operations of the superiour faculties, to wit, of the Senses, the Imagination, the

the Understading, or the Memorie; then it is a signe, that the fitting measure in this kinde is exceeded. Now this impediment and offence proceeds from the abundance of vapours, that are chiefly sent up into the head out of the stomack: which, as experience demonstrates, would be but sparingly sent up, if this measure were not exceeded.

For they who follow a sober course of life, are as apt and ready to all services and employments of the minde after their meals, as before: as our Authour, whom we have annexed to this present Treatise, doth oft times testifie; and my self, and divers others

others of our Societie do dayly make proof of. Nay, those holy Fathers of old, who eat onely once a day, did it so sparingly, as they were no whit at all thereby hindered in their performances of the functions belonging to the minde: How much more easily then may it be effected by them, who divide the quantitie, and twice a day use moderate refection?

10. I said before, that those vapours and fumes, which cloud and overshadow the cleareneſſe of the Brain, *are chiefly caused by the meat taken down into the stomack*: *Chiefly*, I say, in regard that however this be the principall; yet it is not the

onely cauſe. For theſe vapours proceed not onely from the meat immediately before taken, which begins to boyl and concoct; but alſo from the abundance of bloud and other humours, which are in the Liver, the Splene, and the Veins: which together with the meat fall on ſeething as it were, and ſend up great abundance of theſe kinde of ſooty fumes.

But a ſober diet doth by little and little diminiſh this * abundance of humours, and abates this * ill moyſture, and reduceth them to their due proportions both in quantitie and qualitie: ſo that they do no more upon eating ſend up theſe

* Plethoram. * Cacochymiam.

theſe kinde of fumes. For when Nature doth perfectly govern all the humours of the bodie by the miniſterie of the vegetative faculties, ſhe doth ſo order and diſpenſe all things, as neither any diſeaſes ariſe in the bodie, nor any impediment follows to the ſuperiour offices and duties of the ſoul.

Nor matters it at all, that many men addicted to ſobrietie, are accuſtomed to ſleep a while after dinner: inasmuch as they do it to the intent, that their vigour and the ſpirits, which have been ſpent and waſted by any labour either of minde or bodie, might be refreſhed and reſtored by the means of

ſleep: For ſleep ſerves to both theſe ends. And then beſides, that ſleep of theirs is very ſhort, and ſuch as they could eaſily forbear, but when by wearineſſe and cuſtome they are enclined thereunto. Some of them indeed ſleep a good while, but thoſe uſe to abate as much of their nights reſt, as they take out thus in the day, dividing as it were into two parts the reſt and ſleep that is due to their bodies. But indeed generally it is more agreeable to health, to forbear all ſleep after meat at noon, according to the commonly received opinion of Phyſicians.

11. The ſecond *Rule* is; If ſo be thou take ſo much meat

meat and drink, as thou afterwards findeſt a certain kinde of dulneſſe, heavineſſe, and ſlothfull wearineſſe, whereas before thou waſt quick and lightſome; it is a ſigne, that thou haſt exceeded the fitting meaſure: except this come to paſſe through preſent ſickneſſe, or the reliques of ſome former diſeaſe. For meat and drink ought to refreſh the ſtrength and powers of the bodie, and to make them more cheerfull, and no wayes to burden or oppreſſe them.

They therefore who finde their conſtitution to be ſuch, as they feel oppreſſion after their meals, ought to make abatement of their dayly allowance, having firſt uſed

good and diligent consideration, whether this inconvenience arise from the abundance of their meat, or of their drink, or of both together: and when they have found out where the errour lies, it is by degrees to be amended, till the matter be brought to that passe, that there be no more feeling of any such inconvenience.

12. Many there be, who are much deceived in this case; who although they eat and drink liberally, and use nourishing meats, yet nevertheless complain of continuall weakness and faintness; and that, they perswade themselves, comes from the want of nourish-

ment

ment and ſpirits: whereupon they ſeek out meats of much nouriſhment, and provide breakfaſts betimes in the morning, leſt Nature ſhould faint for want of its due ſuſtenance.

But, as I ſaid, they are miſerably beguiled in this opinion, and do hereby adde a ſurcharge to their bodies, which are in truth already overburdened with ill juice and moyſture. For this weakneſſe which they complain of, proceeds not from defect of nutriment, but from the abundance of ill humours; as both the conſtitution of their bodies, and the ſwelling of their bellies in particular do evidently ſhew. Now

these ill humours do cloy up the muscles and the nerves, through which the spirits have their course and passage: whereby it comes to passe, that the animall spirits (from which, as from the most generall and immediate instrument of the soul, all the vigour of the bodie in sense and motion is derived) cannot freely take their course, nor govern and order the bodie as they ought. And hence comes that weakness and lumpishness of the bodie, and that dulness of the senses, the animall spirits being as it were intercepted in their passage by this excesse of humours.

Dayly experience shews this

this to be true in divers bodies abounding with ill humours, and vicious moystures, which in the morning are faint and dull, through the superfluities of moysture remaining in them upon their former nights supper and sleep: But when these moystures are consumed by abstinence and * the purgations of the head, they become more cheerfull and active; and this vigour goes on still increasing till night come, albeit they take little or nothing at all at noon. But in case they eat, whilest these moystures remain unconcocted in the bodie, especially if it be in any great quantitie

* Apophlegmatismos.

or moyst food, the indisposition is renewed, and they presently return to their former miserie.

Wherefore if a man desire to be alwayes quick, apt, and ready to motion, and to every other use of his senses, these humours are to be lessened by abatement of diet, so that the spirits may have their free passage through all parts of the bodie, and the minde may finde them alwayes ready to every motion and service in the bodie.

13. The third *Rule* is; We must not passe immediately from a disordered kinde of life to a strict and precise course: but it is to be done by little and little, by small abate-

abatements ſubtracting from that exceſſive quantitie, whereunto we have been accuſtomed, untill at laſt we come to that juſt meaſure, which doth not at all oppreſſe the bodie, nor offend and hinder the operations of the minde. This is a common Tenet amongſt Phyſicians. For all ſudden changes, if they be any thing remarkable, do prejudice Nature; in regard that Cuſtome gets almoſt the force and qualitie of Nature it ſelf: Wherefore it cannot but be very dangerous to be driven off forcibly from that, which a man hath been long uſed unto, and to be put upon the contrarie. For as that which is againſt

Na-

Nature, ſo likewiſe that which is againſt long & inveterate Cuſtome, is very grievous to be undergone, whileſt the ſtrength and power of Cuſtome remains on foot. We muſt therefore break off old uſages by degrees, and not all at once; going backward ſtep by ſtep, as we grew on towards them: and ſo the alteration being not much perceived in the progreſſe, will be leſſe difficult in performance.

14. The fourth *Rule* is, That albeit there cannot be any one determinate quantitie ſet for all, in reſpect of the great difference of ages, ſtrength, and other diſpoſitions in men; as alſo in reſpect of

of the great diverſitie in the nature and qualitie of ſeverall kindes of food: yet notwithſtanding generally for them who are ſtept in yeares, and for thoſe who are of weak complexions, it ſeems twelve, thirteen, or fourteen ounces of food a day ſhould be enough; accounting into this proportion bread, fleſh, eggs, and all other kinde of victualls: And as many, or but a few more ounces of drink would ſuffice.

This is to be underſtood of thoſe, who uſe but little exerciſe of bodie, and are altogether addicted to ſtudie, and other offices and employments of the minde. Verily *Lodowick Cornaro*, whoſe

Trea-

Treatise touching a Sober life we have hereunto annexed, approves greatly this measure, having stinted himself thereat, when he was thirtie six yeares old, and kept it constantly as long as he lived; and that was indeed very long, and with perfect health.

The holy Fathers likewise that lived in the deserts, albeit they fed onely upon bread, and drank nothing but water, exceeded not this proportion, establishing it as it were by law every where in their Monasteries: For so *Cassianus* writes in his second Collation of Abbat *Moyses*, *chap.* 19. Where Abbat *Moyses* being demanded what was

was the beſt meaſure of temperance, anſwered on this wiſe: *We know there hath oft times much diſcourſe been amongſt our Anceſtours touching this matter. For examining the ſeverall manners of Abſtinence uſed by divers, to wit, of thoſe who paſſed their lives onely with pulſe, or altogether with herbs, or fruits, they did preferre before them all the Refection by Bread alone. The moſt equall meaſure whereof they did conclude to be in * two biskets; which ſmall cakes it is very certain were ſcarce a pound weight.* So that it appeares they did count the juſt allowance for a day to be twelve ounces of bread, which

* In duobus paximaciis.

which might generally suffice for all. For the pound weight amongst the Ancients was not of sixteen ounces, as our pound weight now is, but onely of twelve ounces.

15. Some do think, that each of these cakes should be a pound weight: and so they understand those words of Abbat *Moyses*, *Which small cakes*, that is, each of them severally, and not both joyntly. But that it cannot be so understood, will be very plain to them that well consider the matter. For first, his intention was to expresse, how much the whole allowance, which was in two severall cakes, did weigh, and not what each cake weighed.

More-

Moreover, that meaſure of bread was, as Abbat *Moyſes* teacheth, very ſcant, and difficult to be obſerved, *chap.* 21. Now if the two cakes had been two pounds, that would not have been a ſcant allowance for a day, nor hard to be kept, eſpecially by old men. For who is there, that may not be contented with ſuch a quantitie of bread, or can be ſaid after the taking thereof to have eaten but moderately and ſparingly? Nay verily, even amongſt us of theſe colder climates, it would be thought very ſtrange, if any of thoſe whom we call Religious, ſhould at one meal eat up two pound weight of bread: undoubtedly

edly such a one could not be esteemed (in regard of the quantitie) abstinent or sober, but rather a great feeder and devourer.

Moreover, these two cakes did not so allay hunger, but that there were some, who chose rather to fast two dayes together, then every day to refresh themselves with others: Their reason, as Abbat *Moyses* reports, *chap.* 24. (though he much disallow it) was, that by this double portion they might be able fully to content and satisfie their appetite. Now what man (I pray) devoted to the exercises of the minde is there, that can at one repast eat up foure pounds, or four-

tie

tie eight ounces of drie bread?

Laſtly, as Abbat *Moyſes* recounts in the 11. *chap.* Abbat *Serapion* being a little boy, after he had at meals with others at the ninth houre of the day eaten his two cakes, was ſtill a hungry; whereupon he was wont to ſteal a third bisket, which he uſed to eat in ſecret. Now what childe can eat three pounds of bread at once? It ſeems therefore very certain, that theſe bisket cakes were but ſix ounces a piece, and two of them together weighed onely a pound.

Now if theſe holy Fathers upon long experience found twelve

twelve ounces of drie bread; without any other sort of * food, to be enough, and with this diet conserved themselves healthfull and sound in all their members and senses, even to decrepit age: How much more then may six, seven, or eight ounces of bread suffice, together with six, or seven ounces of other choise victualls, which yeeld double the nutriment that drie bread doth? Considering withall that in stead of water (which served their turn, and of it self nourisheth not at all) we now drink beere or wine, which yeeld much nutriment. Last of all, experience demonstrates, that

* Absque ullo obsonio.

that there are many, who live with farre leſſe quantitie of meat.

That this meaſure may ſuffice (ordinarily) even thoſe that are healthy and ſtrong.

Now although our ſpeech here be chiefly touching weak perſons, and thoſe that are declining in yeares; yet I hold it very probable, that the aforeſaid meaſure is large enough for the moſt part, even for thoſe that are in health, and ſtrong, and in the flower of their age, if they be ſuch as give themſelves to prayer, ſtudie, and other ſuch like operations & exerciſes of the minde. And this may be made good by infinite examples of holy men, who from fifteen, ſixteen, or twentie yeares old,

have

have kept themſelves to this ſtint, or it may be leſſe; albeit they eat nothing but bread, herbs, or pulſe, nor uſed other drink then water: and yet nevertheleſſe they lived exceeding long and healthfully, in the height of labours and afflictions both of their mindes and bodies: as is plain to be ſeen in many, whoſe lives are extant in hiſtorie; ſome whereof we will ſet down *Num.* 35.

Furthermore, I encline to hold this meaſure ſufficient, in regard it was commonly eſtabliſhed as it were by law in ſundry Monaſteries, as ordinarily ſufficient as well for the younger, as for the elder ſort of people. So that thoſe ancient

ancient Fathers, who had the largeſt experience of theſe matters, and beſt knew what was requiſite in this kinde for Nature, judged that this meaſure might ordinarily ſuffice to all ages. Of the ſame opinion is our Authour, and confirms it by his own example: for he began to keep this ſtint at thirtie ſix yeares old.

Now whereas ſome may here object, that * *Panada*, although it weigh ſeven, or eight, or nine ounces the meſſe, yet the water or broth being deducted, there remains not in truth above three or foure ounces of bread, or other ſolid ingredients:

* Panatella.

The

The Solution is easie. For when * meats and drinks are mingled (as in *Panada*, and other such like * suppings) they are to be severally weighed and reduced to the making up of the just measure of that kinde, to which they properly belong. And so drinking liquours are to be put on the account of drink, and bread and other ingredients on the account of meat. But it is not our intent to prosecute these smaller matters: it is enough to have made a generall remonstrance, that this measure which we have put, is not contrarie to reason.

* Esculenta & poculenta.
* Menestrid.

16. The fifth *Rule* is, That as touching the qualitie of the food, there is no great care to be had, if ſo be a man be of a healthfull conſtitution, and finde that ſuch kinde of meat as he makes choice of, doth not offend nor harm him. For almoſt all ſorts of meats that are commonly uſed, do well agree with good and healthfull conſtitutions, if ſo be the right quantitie and meaſure be kept: So that queſtionleſſe a man may live long and healthfully on bread onely, with milk, butter, cheeſe, and beere; eſpecially if he have from his childehood been uſed unto them.

Hurtfull meats are to be avoided.

But from all those sorts of food, whereby a man findes prejudice, he must abstain, albeit they relish his taste never so well: at least he may not use them in any quantitie. Of this sort are for the most part fat meats, which make loose the stomack, and weaken the astrictive and retentive facultie thereof, so as the other sorts of meat are much hindered in their concoction, & are indeed caused to slip out of the stomack undigested and half raw as it were. Besides, these fat meats do send up store of fumes into the head; whereupon follow * clowdinesses in the brain, coughs,

* Nebulæ

coughs, * wheazings, and other infirmities of the lungs. Laſt of all, they themſelves, except they be very well concocted (to which intent both a good ſtomack, and length of time is required) turn into evil humours, and to the matter of fevers; inaſmuch as they are converted partly into cholerick, and partly into phlegmatick juices and moiſtures. Students therefore are to uſe theſe kinde of meats but ſparingly, and with a ſufficient quantitie of bread taken together with them: For ſo the damage which they bring may be in great part avoided.

* Aſthmata.

17. Of the ſame nature

likewise (as experience shews) are all those kinde of meats, which in the head breed cataracts, clouds, dizzinesses, distillations, and coughs; and in the stomack breed crudities, inflations, gripings, gnawings, frettings, and the like; and in a word all those, which any way breed damage to the constitution of the Bodie, or impediment to the functions of the Minde. For how senslesse a thing is it, to buy the vile and fading pleasures of Gluttonie at the rate of so many inconveniences! Undoubtedly a man cannot make plainer proof of his thraldome to gluttonie, then when he thus thrusts and poures in that, which

which he knows is hurtfull unto him, onely to content his licoriſh appetite.

Now when we ſay, A man muſt warily abſtain from theſe kindes of food, it is not ſo to be underſtood, as that a man may not (for example) eat a little of * Colewort, Onyons, Cheeſe, Beans, Peaſe, and the like; although they naturally breed melancholy, choler, * ſlime, and windineſſe: but that he ought not to eat them in any notable quantitie. For theſe being but ſeldome uſed, and in ſmall quantities, cannot hurt, eſpecially when they be pleaſing to the appetite. Nay, it oft times happens, that

* Braſsicâ.
* Humoris viſcoſi.

thoſe things which do hurt being taken in larger quantities, do in leſſer proportions benefit Nature.

Panada a very convenient food for the aged, &c.

18. Amongſt all theſe kinde of meats there is none more fit for weakly and aged perſons, then *Panada*; with which alone, and now and then an egge or two, a man may live very long, and with great healthfulneſſe; as our Authour teſtifieth. *Panada* is the Italian name of that kinde of pap or gruell, which is made of bread and water, or ſome fleſh-broth boyled together. The reaſons, why this ſort of food is ſo excellent, are, becauſe it is moſt light and eaſie of digeſtion, being

being prepared by art, ſo as it is very like to that *Chylus*, which the ſtomack makes by the concoction of meats: as alſo, becauſe it is moſt temperate in the qualities thereof: And further, it is little ſubject to putrefaction and corruption, as many other ſorts of meats be, which do eaſily corrupt in the ſtomack. Laſt of all, it breeds abundance of good bloud: And if occaſion need, it may eaſily by ſupply of other ingredients be made more hot and nouriſhing. So that worthily was it ſpoken by the wiſe man, *Ecclus. 29. The principall of mans life are bread and water.* By which words he would teach us, that mans

life is mainly supported and upheld by these two things: and therefore they being the most fit and proper for the conservation of life, the sollicitous pursuit of costly sorts of flesh and fish, serving onely for enticement and nourishment of gluttonie, is altogether needlesse.

Plutarch, in his book concerning the preservation of health, doth not allow of *Flesh*: for thus he writes: *Crudities are much to be feared upon eating of flesh: Inasmuch as these sorts of food do at first very much oppresse, and afterwards leave behinde them malignant reliques. It were surely therefore best, so to accustome the bodie, that it should not*

not require any fleſh at all to feed on. In regard that the Earth produceth abundantly not onely thoſe things, which ſerve to nouriſhment, but alſo that which may ſuffice to pleaſure and delight: A great number of which thou mayſt feed upon without any manner of preparation; and the other, by compounding and mingling them in a thouſand ſeverall wayes, may be eaſily made ſweet and pleaſant. To this opinion of *Plutarch* many Phyſicians agree; and experience, the ſureſt proof to go upon, confirms it. For there are many Nations which ſeldome eat Fleſh, but live chiefly on Rice and Fruits; and yet notwithſtanding they live very long

and healthfully; as the *Japans*, the *Chineses*, the *Africans* in sundrie regions, and the *Turks*. The self same is to be seen likewise amongst us in many husbandmen and others of mechanick trades, who ordinarily feed on bread, butter, pottage, pulse, herbs, cheese, and the like, eating flesh very rarely; and yet they live long not onely with health, but with strength. I say nothing of the Fathers in the desert, and of all Monasteries of old.

19. The sixth *Rule* for them who are carefull of preserving health, is, That above all things they must beware of varietie of meats, and such as

Varietie of dishes prejudiciall to health.

as are curiouſly and daintily dreſt. From this ground, that moſt learned Phyſician *Diſarius*, in *Macrobius, lib. 7. Saturnal. cap.* 4. and *Socrates*, give warning to eſchew thoſe meats and drinks, * *which prolong the appetite beyond the ſatisfaction of Hunger and Thirſt.* And indeed it is a common rule of all Phyſicians. And the reaſon is, becauſe change and varietie tolls on Gluttonie, and ſtirs up the Appetite, ſo that it never perſwades it ſelf to have enough. By which means it comes to paſſe, that the juſt Meaſure is enormouſly outſhot, and oft times three or foure times as much as

* Qui ultra ſitim famémque ſedandam appetentiam producerent.

as Nature required, is thus thrust in by licorishnesse. Besides, divers meats have different natures, and severall tempers, and oft times contrarie; whereby it comes to passe, that some are sooner digested, and others later: and hereupon ensue marvellous crudities in the stomack, and in truth a depravation of the whole digestion; whereby are bred swellings, gripings, collicks, obstructions, pains in the reins, and the stone: for by means of the excessive quantitie, and also of the diversitie, there are bred many crudities, and much corruption in that *Chylus* or juice, out of which the bloud is to be made. Whereupon

upon *Francis Valeriola*, a notable Phyſician, diſputing, *in the ſecond book, and 6. chap. of his common places*, of this matter, ſaith, *This ſeems equally agreed upon by all Phyſicians, that there is nothing more hurtfull to mens health, then varietie and plentie of meats on the ſame table, and long ſitting at them.* You ſhall finde much more, excellently diſcourſed to this purpoſe, in *Macrobius*, in the forecited place.

Xenophon, in his 1. book of the ſayings and doings of *Socrates*, writes, that his diet was moſt ſpare and ſimple, and ſuch, as there is no bodie but may eaſily provide himſelf as good as that which *Socrates* uſed; it being of very

ry little coſt and charge.

Athenæus in his ſecond book reports out of *Theophraſtus*, that there was one *Phalinus*, who all his life long uſed no other meat or drink, then milk alone: And there he mentions ſundry others, who uſed plain and ſimple diets.

Plinie, in his 11. book, and 42. chap. writes, that *Zoroaſtres* lived 20. yeares in the deſert, onely feeding on cheeſe, which was ſo tempered, that it was not empaired by age. In a word, both of old in all forepaſt ages, and now amongſt us, they in every Nation live longeſt and moſt healthfully, who uſe a ſimple, ſpare, and common diet.

20. The

20. The ſeventh *Rule.* For-aſmuch as all the difficultie in ſetting and keeping of a juſt meaſure, proceeds from the ſenſuall Appetite; and the Appetite ariſeth from that apprehenſion of the Fancie, or Imagination, whereby meats are conceived to be delightfull and pleaſant: ſpeciall care is to be uſed touching the correction and amendment of this conceit and imagination. To the furtherance whereof, two things amongſt all other will moſt conduce. The firſt is, That a man withdraw and apart himſelf from the view of Feaſts and Daynties, to the end they may not by their ſight and ſmell ſtirre up

the

the Fancie, and entice on Gluttonie: Inasmuch as the presence of every object doth naturally move, and work upon the facultie whereunto it appertains. And therefore it is much more difficult to restrain the appetite, when good cheer is present, then not to desire that which is away. The self same happens in all the objects and allurements of the other senses.

The second help is, To imagine these self same things, whereunto Gluttonie allureth us, not to be as she perswades, and as outwardly they appeare, good, pleasant, savoury, relishing, and bringing delight to the palate;

palate; but filthy, ſordid, evil-ſavoured, and deteſtable, as indeed after a very little while they prove. For all things, when they are reſolved into their principles, ſhew what they be in truth, and manifeſt what it was that lay diſguiſed under that amiable appearance, wherewith they preſented themſelves. Now what can be imagined more unſavourie, or lothſome, then theſe dainties, aſſoon as they have received a little alteration in the ſtomack? Nay verily, by how much any thing proves more delectable to Gluttonie, by ſo much doth it inſtantly prove more abominable in truth, and yeelds the worſe

worse and more noysome smell. Whereupon they who give themselves to delicacies, were it not for the help of outward perfumes, would undoubtedly be as intolerable through the evil savours that arise from their bodies, as dead carcases are. Their excrements likewise are of most noysome savour, and all the breathings of their bodies accompanied with a most filthie smell. The contrarie whereof is to be seen in Countrey people, and mechanick artificers, who live temperately upon brown bread, cheese, and other such like ordinarie food.

And this verily was excellently contrived by Gods ordi-

dinance, to the end that we ſhould learn thereby, ſo much the more to contemne delicacies, and to content our ſelves with ſimple and plain fare. This matter therefore is often to be thought upon, and the Fancie by continuall meditation accuſtomed thereunto.

CHAP. IV.

Anſwer is made unto certain Doubts and Objections.

Whether this meaſure or ſtint ought not to be altered.

21. BUt here ariſe two Doubts: The firſt, Whether both the quantitie and qualitie of the meat and drink ought not to be varied ac-

according to the seasons of the yeare. Forasmuch as it seems a larger quantitie of food is agreeable to winter, then to summer; in regard that in winter time (as *Hippocrates* affirms, *sect.* 1. *aphorism.* 15.) mens bellies are hotter, by reason that the cold without forceth the heat into the inward bowells, as it were from the circumference into the center: but in summer, upon a clean contrarie ground, mens bellies become more feeble; to wit, in regard that the heat is drawen out by the warmnesse of the aire from the inward parts, as it were from the center to the circumference, and there dissipated.

In

In like manner, drie and hot meats ſeem more proper for winter, in regard of the abundance of phlegme, which is then bred, and is not ſo readily diſſolved: But in ſummer, moyſt and cooling meats are better, inaſmuch as through the heat of the outward aire there is a great diſſipation of humours, and much drying of the bodie.

To this I anſwer, According to Phyſicians Rules we ought indeed ſo to do; nevertheleſſe not ouer ſcrupulouſly nor preciſely, but as occaſion ſerveth: For if opportunitie be wanting, there is no great care to be had touching this buſineſſe. For if we finde neceſſitie of a drier

drier kinde of diet in winter, or long continued moyst weather, we may easily remedie the matter by increasing our stint of bread, and diminishing the stint of our drink, or other kindes of moyst nourishment. For the abundance of drink & other moyst food, which is beneficiall in drie weather, will be of prejudice, if it should be continued many dayes together, when the aire is raw and cold: for it may perhaps breed distillations, hoarsnesses, and coughs. And on the other side, when a moyster kinde of diet seems requisite, the stint of the drink may be augmented, putting a larger quantitie of water

water into the wine; or in ſtead of wine we may uſe ſmall beere, which will ſufficiently moyſten and refreſh.

The Holy Fathers of old ſeem not to have made any account at all of this diverſitie of ſeaſons, having appointed the ſelf ſame meaſure of one & the ſelf ſame kinde of meat and drink for the whole yeare throughout; and yet notwithſtanding they lived exceeding long. But now adayes in Monaſteries there is good proviſion made this way for health, there being change of victualls appointed according to the ſeaſon; out of which they who follow Temperance, may make choice

choice of what they finde moſt convenient for them.

22. The ſecond Doubt is, Whether this meaſure and ſtint which we have preſcribed, or any other which men ſhall finde meet for them, is to be taken at one meal, or more. To which I anſwer, That however all the Ancients, who did ſo notably practiſe Temperance, contented themſelves with one meal a day, and that either after Sun-ſet, or at the ninth houre of the day, that is, three houres after noon; as *Caſſianus* reports in the ſecond Collation of Abbat *Moyſes*, *chap.* 25. *and* 26. Never

Whether the dayly meaſure or ſtint ought to be taken at one, or at more refections.

vertheleſſe many there be that think it more convenient, for old men to make two meals a day, dividing the foreſaid meaſure into two parts. And the reaſon is, becauſe old men being not able to take much ſuſtenance at once, it is better that they ſhould eat oftener, and ſmaller quantities. For by this means they will not be oppreſſed with meat, and make their digeſtion eaſier. Wherefore they may take 7. or 8. ounces at dinner, and at evening 3. or 4. or otherwiſe, as they ſhall finde it moſt convenient for them.

But verily in theſe matters long cuſtome bears great ſway, and much regard is to

be had likewiſe to the diſpoſition of the bodie. For if the ſtomack abound with cold and tough phlegme, it ſeems to be more expedient, that a man ſhould make but one meal a day, in regard that there is a good ſpace of time requiſite for the concocting and diſperſing of them: And this I have by experience abundantly made proof of. Yet notwithſtanding if the meal be deferred till night, it will be good to take ſome ſmall modicum at noon, & ſuch in particular, as may help to drie up the vicious moiſture of the ſtomack. Or if ſo be the chief meal be a dinner, it will not be amiſſe at night to take ſome dried

dried Raiſins, with bread or the like. For they who are thus affected, ought to have eſpeciall care that this moiſtneſſe of the ſtomack be corrected, as much as may be: in regard that from this indiſpoſition the ſtomack is troubled with winde, and the head filled with cloudineſſe and tough phlegme. One ſaid of old, That * *Wiſdomes reſidence is in drie regions, and not in bogges and fennes.* On which ground *Heraclitus* left it for an Axiom, * *A drie light (makes) the wiſeſt minde.*

* Sapientia in ſicco reſidet; non in paludibus, & lacunis. * Lux ſicca, anima ſapientiſſima.

23. Some will perhaps object againſt this which we have delivered, That this

ſtinting a mans ſelf at a ſet meaſure for meat and drink, is a thing that hath been reproved by many excellent Phyſicians: in regard that by this means the ſtomack is contracted or made narrow, and at laſt becomes ſo proportioned to this ſet quantitie, as if at any time it chance to exceed, it feels great oppreſſion and hurt, inaſmuch as it is thereby extended or enlarged beyond that which it uſeth. For the remedie of which inconvenience they adviſe, that a man ſhould not keep alwayes one ſtint, but ſometimes take more food, and ſometimes leſſe. Which opinion ſeems to be confirmed by *Hippocrates*, *Aphor.* 5. *ſect.*

sect. 1. where he writes thus; *A very slender, set, and exact diet is perilous even in them that are in health; inasmuch as they become thereby lesse able to endure errours when they happen. And therefore in this respect a slender and exact diet is more perilous, then that which is a little fuller.*

24. I answer, That this Rule of the Physicians takes place in them, who cannot stedfastly hold the same course of Temperance, in regard of the often intercourse of feasts and banquets, which they either cannot or will not avoid; and have not so gotten the masterie of Gluttonie, as they are able to restrain their Appetites, and

keep themselves in their wonted bounds, when they see abundance of dainties before their eyes, and are on every side enticed, and combated by perswasions and arguments of them that are in companie, to take their part of them. For verily these men upon such filling of themselves will run upon some inconvenience, for the reason above specified. But the case is otherwise with them, who may well avoyd these occasions & excesses, & are able to hold themselves in their own course. For to them a set measure is most fitting, especially if they be weakly or old, as both Experience and Reason evidently convince. Nor

Nor doth it matter much, if now and then through some occasion they be drawen to exceed this measure: in regard that one or two excesses do not much harm, if so be a man instantly return to his wonted sobrietie, and either altogether in such cases omit his next repast, or else make it as much sparer, as the former was excessive. As suppose using to eat moderately both at dinner and supper, thou be drawen on to eat more largely at dinner, then forbear thy supper altogether: And if at supper thou exceedest, forbear thy dinner the next day after.

This inconvenience there-

fore is not of that moment, that for ſhunning the hazard thereof a man ſhould refuſe to binde himſelf ordinarily to a ſet meaſure in his food; inaſmuch as ſuch accidentall exceſſes, ſo they happen but ſeldome, are of little prejudice even to old and weakly diſpoſed perſons.

25. But if theſe exceſſes come often, or be continued many dayes together, they who are uſed to a ſet ſtint, will finde much hurt by them, and eſpecially they who are ſickly or ſtricken in age. Our Authour relates, that having lived from the 36. yeare of his age to the 75. with onely 12. ounces of food, and 14. of drink for the day,

day, he did all that while enjoy his health very proſperouſly: Afterwards by the Phyſicians counſell, and through his friends importunitie, he was over-ruled to adde onely two ounces apiece both to his food and to his drink. But this ſmall addition after ten dayes brought upon him many great infirmities; to wit, very ſore pain in his ſide, much grief in his cheſt, and a fever, which held him 35. dayes, ſo that the Phyſicians gave him over for a dead man: nor could he have been cured, but by returning to his former cuſtome. I my ſelf alſo knew one, who for many yeares together having uſed himſelf

to ſuppers, taking onely a bit at noon, and that of ſome drie kinde of food, was by the perſwaſions of friends drawn on to eat a little more largely at noon, and that of liquid ſubſtance: which thing after ten or twelve dayes ſpace brought upon him ſuch cruell pains in his ſtomack & bowells for divers weeks together, that it ſeemed verily he would have died. From which although he was twice recovered by the help of many remedies, and the care of excellent Phyſicians, yet he did ſtill fall again into the ſame paſſions. At laſt, upon his third relapſe, after many dayes torment, the altering of his wonted cuſtome

came

came to remembrance, which when he had well bethought him of, he did conclude it was the true ground of all this miſchief: whereupon he determined to return to his former courſe. Which he no ſooner began to do, but the very firſt day his pains aſſwaged, and in foure dayes ſpace were ſo quite gone, as there remained nothing behinde, ſave a great debilitie and weakneſſe of bodie: which yet notwithſtanding by little and little wore away likewiſe by means of that ſober and drie diet. For it is not the abundance of meats, nor the daintineſſe, that ſtrengthens Nature; but the moderate quantitie proportionable to the

the ſtrength, and the good condition of the food anſwerable to the conſtitution of the bodie.

26. Nor is *Hippocrates* Aphoriſme above alledged, contrarie to this opinion of ours: inaſmuch as he there intends by a ſpare diet, That which is of ſo ſmall nutriment, and ſo little in quantitie, as is not ſufficient for the maintenance of ſtrength, and upholding of a mans conſtitution. But we allow all ſorts of meats that are agreeable to Nature, and that meaſure and quantitie, which is moſt convenient and proportionable to the ſtomack, and beſt conducing to health.

27. But

Another help to preſerve health.

27. But ſome will ſay, It's not in every bodies power, (or at leaſt not with conveniencie) to obſerve this exact courſe of diet: what then? is there no other way for a man to preſerve his health, and to prolong his life? I anſwer, There is onely one, which many excellent Phyſicians have preſcribed. And that is, That every yeare twice, namely in the Spring and Autumne, the bodie ſhould be well purged, and cleared of all ill humours. I ſpeak of thoſe, who do not ordinarily uſe much exerciſe of the bodie, but are altogether intent upon the employments of the minde; ſuch as

are Church-men, Lawyers, Scholars, and the like.

Now this purging ought to be after a good preparation of the evil humours, and that by the advice of a skilfull Physician; Nor ought it to be done by strong medicines one upō the neck of another; but gently, taking the medicines two or three dayes together. For so they will both be easilyer borne, and with much more benefit. For the first day the first region (as the Physicians terme it) is to be purged, that is, the Bowells: The second day, the Liver: and the third day, the Veins, in which lies the great drayn of ill humours. For they who do not live tem-

temperately, do every day adde ſome crude humour, which being ſucked in by the veins as by a ſpunge, is afterwards diſperſed through the whole bodie.

28. So that after two or three yeares ſpace there is oft times ſuch a maſſe of ill humours gathered in the bodie, as a veſſell big enough to hold two hundred ounces would ſcarce ſerve to receive them in.

Now theſe humours in tract of time do corrupt and putrifie, and caſt a man upon mortall infirmities; and are the very true ground why moſt men die ſo much before their time. For almoſt all that die before old age, die by

by this means : thoſe onely excepted, who are ſlain by outward violences; as by fire, ſword, wilde beaſts, water, or the like : as alſo thoſe who die of the ſtone, of poyſon, of the plague, or ſome ſuch other infection. And queſtionleſſe there be many, who with ſtore and plentie of all things in their own houſes, die and periſh through this abundance of malignant humours in their bodies; who had they been condemned to the Gallyes, and there kept at bisket and water, might have lived long, and with good health. This danger therefore may in great part be remedied by purging ſeaſonably, at leaſt twice every yeare.

yeare. For ſo it will come to paſſe, that neither the quantitie of the ill humours will be very great, nor be much putrified, being evacuated and kept under by this purging at every half yeares end. I have knowen many, who by this means have prolonged their lives to extream old age, and ſcarce all their lives long been oppreſſed with any great ſickneſſe.

CHAP. V.

Of the Commodities which a ſober diet brings to the bodie; and firſt, That it freeth almoſt from all diſeaſes.

29. NOw follows the third of thoſe things,

things, which we propounded, to wit, The explication of those Commodities, which a sober life brings both to soul and bodie.

The first Benefit therefore is, That it doth free a man, and preserve him from almost all manner of diseases. For it rids away catarrhs, coughs, wheazings, dizzinesses, and pains of the head & stomack: it drives away Apoplexies, Lethargies, falling sickness, and other ill affections of the brain: it cures the Gout in the feet, and in the hands, the * Sciatica, and those diseases that grow in the joynts. It likewise prevents Crudities, the mother of

* Dolores ischiadicos.

of all diſeaſes. In a word, it ſo tempers the humours, and maintains them in an equall proportion, that they offend not any way either in quantitie or qualitie. Now where there is an agreeable proportionableneſſe amongſt the humours, there is no matter for ſickneſſe to work upon: inaſmuch as the ground of health lies in this, That the humours be rightly and proportionably tempered in the bodie.

And this both Reaſon and Experience doth confirm. For we ſee, that thoſe who keep them to a ſober courſe of diet, are very ſeldome or rather never moleſted with diſeaſes: and if at any time they

they happen to be oppreſſed with ſickneſſe, they do bear it much better, and ſooner recover, then thoſe others, whoſe bodies are full fraught with ill humours, bred through the intemperance of Gluttonie. I know very many, who although they be weak by naturall conſtitution, and well growen in yeares, and continually buſied in employments of the minde, nevertheleſſe by the help of this Temperance they live in health, and have paſſed the greateſt part of their lives, which have been many yeares long, without any notable ſickneſſe. The ſelf ſame is to be made good by the examples of the Holy

ly Fathers and Monks of old, who lived very long, healthy, and cheerfull in the height of spare diet.

30. The reason hereof is, For that almost all the diseases, with which men are ordinarily vexed, have their beginning and birth from Repletion; that is to say, from mens taking more of meat and drink, then Nature requires, and then the stomack can perfectly concoct. In proof whereof we see, that almost all diseases are cured by Evacuation. For bloud is taken away either by opening a vein, or by cupping-glasses, leaches, or otherwise, that Nature may be lightened: The great overflowing

of

of humours in the bowells, and throughout the whole bodie, are abated and drayned by Purgings and other Medicines: Abstinence and a very spare diet is prescribed. All which wayes of cure do plainly shew, that the disease was bred by Repletion: For contraries are cured by contraries. Whereupon *Hippocrates, Sect. 2. Aphor.* 22. saith, *What ever diseases are bred by Repletion, are cured by Evacuation: and those that are bred through Evacuation, by Repletion.* But diseases by Evacuation happen seldome, and scarcely otherwise then upon dearths, sieges, sea-voyages, and the like chances. In which cases, the

aduſt

aduſt humour, which the heat through want of food hath bred and kindled, is firſt to be removed; and after that, the bodie by little and little is to be nouriſhed and ſtrengthened, the meaſure of food being increaſed by degrees. The ſelf ſame courſe is likewiſe to be held for the repair of Nature, when upon great ſickneſſes the Evacuations have been many, whereby the ſtrength hath been much empaired.

Since therefore almoſt all diſeaſes proceed from this ground, to wit, That more food is taken into the bodie, then Nature requires; it will follow, That he who follows the juſt meaſure, ſhall be free from

from almost all diseases. Which thing is also intimated in that famous saying of *Hippocrates, l. 6. Epidemiôn, sect. 4.* * *The Rule of health, is to eat without fulnesse, and to be diligent in labour.* Whereby he makes the true course of preserving health to consist in spareneſſe of food, and exercise of the bodie.

* Ἀσκησις ὑγιείης ἐπιτηδὴ τροφῆς ἐπιτηδὴ πόνων.

Crudities the mother of diseases.

31. The self same is confirmed by that which Physicians affirm, That Crudities are the Nurserie of all those diseases, wherewith men are ordinarily vexed. Whereupon *Galen*, in his 1. *book concerning meats of good and evill juice*

juice or nourishment, saith, *No man shall be oppressed by sickness, who keeps himself warily from falling into Crudities.* And in respect of these Crudities the common saying is, That more are killed by * surfets, then by the sword. And holy Scripture saith, *Eccluſ.* 37. *Many have perished by surfets; but he that is temperate shall prolong his life.* And a little before, *Be not greedie upon every daintie, and poure not thy self out upon every meat; for in many meats there will be sickneſſe.* Now a sober course of Diet doth prevent these Crudities, and thereby cuts away the ground of diseases. That which we call

* Non plures gladio quàm eccidere gula.

Crudities, is the imperfect concoction of food. For when the stomack, either through the over great quantitie of meats, or for their refractorie qualitie, or for the varietie of them taken at the same time, or because there was not a due space of time left for the perfect concoction of food, doth imperfectly digest: then that Chylus or juice, which it makes of the meats so taken, is said to be Crude, that is, raw, or to have Crueditie in it; which brings many inconveniences. First, it fills the brain and bowells with many phlegmatick and bilious excrements. Secondly, it breeds many obstructions in the narrow passages of the

the bowells. Thirdly, it corrupts the temper of the whole bodie. Laſtly, it ſtuffes the veins with putrid humours, whereof proceed very grievous diſeaſes.

32. Theſe things might be largely demonſtrated; but the thing is manifeſt enough of it ſelf, eſpecially the firſt and the ſecond point: I will onely therefore explain the third and fourth.

When the Chylus is crude, or malignantly concocted by the ſtomack, and rather corrupted then digeſted (for ſo *Ariſtotle* calls it, μόλυνσιν, not πέψιν; a corruption, not a concoction) there cannot be bred good bloud in the ſtorehouſe of the Liver, out of this kinde

of Chylus, but onely that which is bad and vicious. For, as Physicians affirm, The second concoction cannot amend the first. Now then from corrupt bloud there cannot be made good nourishment in the bodie, but of necessitie the whole temper of the bodie is corrupted, and so becomes subject to diseases. For the third concoction, which is made in the small pores of the bodie (where the bloud is assimilated to every part which it is to nourish, and lastly disposed to the receiving of the form thereof) cannot mend the second. By this means the temper of the bodie through these Crudities

is by little and little altered, and marred, and made ſubject to many inconveniences.

Again, the cruditie of the Chylus is a cauſe, that the veins through the whole bodie are repleniſhed with impure and foule bloud, and ſuch as is mingled with many evill humours, which in tract of time do by little and little putrifie, and at laſt upon occaſion of Labour, Heat, Cold, Windes, and the like, are ſet on fire, breaking out into great and perilous diſeaſes, whereby an innumerable companie of men do periſh even in the flower of their age.

Theſe inconveniences a ſober courſe of Diet prevents,

by taking away the Crudities which are the cause of all. For when there is no more taken in, then the stomack can well concoct, and afterwards sufficient space of time is allowed thereunto, Crudities cannot arise; but the Chylus is made good and agreeable to Nature: And from good Chylus, good bloud is bred; And from good bloud there followeth good nourishment and good temper in and throughout the whole bodie.

By this means also the putrefaction of the humours in the veins is avoyded; as likewise obstructions in the inward parts, and those superfluous excrements which do so

ſo often vex and moleſt the head and inward parts and joynts of the bodie: So that a good conſtitution of the bodie, and health is hereby preſerved: For they conſiſt in theſe two things, to wit, in the due proportion and ſymmetrie of the humours, both in reſpect of their quantitie and qualitie; and in a certain ſpongie kinde of diſpoſition throughout the whole bodie, having no let nor impediment by obſtructions, ſo that the ſpirits and bloud have their free paſſage and recourſe through all parts.

Health conſiſteth in two things.

Nor doth Sobrietie onely prevent the Cruditie of humours, and the evill conſe-

quences arising thereupon: but it doth also consume the superfluous humours, and that much more safely and effectually then bodily exercise doth; as the famous Doctour *Viringus* doth learnedly shew *in his 5. Book concerning Fasting, chap. 3, 4, 5.* For Labour doth confusedly stirre the bodie, and alwayes exerciseth some parts more then other, and most commonly onely some few parts alone; and that oft times with a great perturbation in the humours, with much heat and hazard of sickneſſe, especially of Feavers, Pleurisies, and severall kindes of Distillations upon sundry parts, which breed much grief and pain. But

Absti-

Abſtinence peirceth farre more inwardly, even unto the very entralls, and to all the joynts and knittings in the bodie, and doth with eaſe and equalitie make a generall evacuation: For it extenuates that which is overthickened, it opens that which is cloſed, it conſumes thoſe things that are ſuperfluous, it unlocks the paſſages of the ſpirits, and makes the ſpirits themſelves the more cleare; and that without diſturbance of the humours, without fluxes and pains, without heating the bodie, and without hazard of diſeaſes, without expenſe of time, or loſſe and neglect of better employments. Notwithſtanding it muſt needs

be granted, That Exercise, if it be used in due time, and do not exceed measure, is very profitable, and to many necessarie.

Yet ordinarily to such as leade temperate and sober lives, and follow their studies, being much given to the employments of the minde, there is no great need of long walks, or other long-continued exercises, whereby much time is wasted and lost: but it is sufficient, if onely for the space of a quarter or half an houre before meals, they use to swing or to tosse a * Barre, Stoole, or some such like heavy thing; or taking in each hand a weight of

* Vectis agitatio.

of 2 or 3 pounds, they ſtrike and ſwing their arms about them, the one after the other, as if they * fought with a ſhadow. Theſe are Exerciſes, which many grave and worthy men, even Cardinalls themſelves, do uſe (and that not undecently) in their Chambers. And there is no other which I know, that doth more ſtirre all the muſcles of the breaſt, and of the back, nor more rid the joynts of ſuperfluous humours, then theſe forenamed Exerciſes do.

* Σκιαμαχία.

CHAP.

CHAP. VI.

Of two other Commodities, which it brings to the Bodie.

A sober Diet armeth against outward causes and accidents.

33. THe second Commoditie is, That a sober Diet doth not onely preserve from those diseases which are bred by crudities and inward corruptions of the humours, but it doth also arm and fortifie against outward causes. For they who have their bodies free and untainted, and the humours well tempered, are not so easily hurt by Heat, Cold, Labour, and the like inconveniences, as other men are who

who are full of ill humours: and if at any time they be prejudiced by theſe outward inconveniences, they are much ſooner and eaſilyer cured.

The ſelf ſame comes to paſſe in wounds, bruiſes, puttings out of joynt, and breaking of bones; in regard that there is either no flux at all of ill humours, or at leaſt very little to that part that is affected. Now the flux of humours doth very much hinder the cure, and cauſeth pain and inflammations. Our Authour doth confirm this by a notable proof in himſelf, *num.* 11.

Furthermore, a ſober Diet doth arm and fortifie againſt the

the Plague: for the venime thereof is much better resisted, if the bodie be cleare & free. Whereupon *Socrates* by his Frugalitie and Temperance brought to passe, that he himself was never sick of the Plague, which oft times greatly wasted the citie of Athens where he lived, as *Laertius* writeth, *libro 2. de vitis Philosophorum.*

It mitigateth incurable diseases.

34 The third Commoditie of a sober Diet is, That although it do not cure such diseases as are incurable in their own nature, yet it doth so much mitigate and allay them, as they are easily born, and do not much hinder

hinder the functions of the minde. This is ſeen by daily experience; for many there be who have ulcers in their Lungs, * hardneſſe of the Liver or Splene, the Stone in the reins or in the bladder, old drie Itches, and inveterate diſtempers in their Bowells, * ſwellings in the Guts, wateriſh Ruptures, & divers other kindes of Burſtneſſes; who yet notwithſtanding by the help of good Diet onely prolong their lives a great while, and are alwayes cheerfull and expedite to the affairs and buſineſſes of the minde. For as theſe diſeaſes are very much

* Scirrho. * Enterocele, Hydrocele, aliſque heniæ generibus.

much exasperated by over-eating, so that they do very much afflict Nature, and in a short space overthrow it: so by a sober course of life they are maruellously allayed and mitigated, insomuch as very little inconvenience is felt by them, nor do they much shorten the ordinarie race of mens lives.

CHAP. VII.

That it makes men to live long; and in the end to die without pain.

35. THe fourth Commoditie is, That it brings not onely health, but long life to the followers there-

thereof, and leads them on to extreme old Age; ſo that when they are to paſſe out of this world, their departure is without any great pain or grief, inaſmuch as they die by a meere reſolution.

Both theſe things are manifeſt in Reaſon and in Experience: For as for old Age, it is evident, That Holy men in the Deſerts and Monaſteries of old lived very long, albeit they led moſt ſtrict lives, and almoſt utterly deſtitute of all bodily conveniencies: which thing ought chiefly to be attributed to their ſober Diet. So *Paul* the firſt Hermite prolonged his life to almoſt 115. yeares; of which

which he lived about 100. in the desert, maintaining himself the first fourtie of them with a few Dates and a draught of water, and the remainder with half a loaf of bread, which a Raven dayly brought him, as S. *Hierom* writes in his Life.

S. *Anthonie* lived 105. yeares; whereof 90. he spent in the desert, sustaining his bodie with bread and water onely, saving that at the very last he added a few herbs, as *Athanasius* testifieth.

Paphnutius exceeded 90. yeares, eating bread onely, as is gathered out of *Cassian*, *Collat.* 3. *chap.* 1.

S. *Hilarion*, although he was of a weak nature, & alwayes intent

intent upon divine affairs, yet lived 84. yeares; whereof he paſſed almoſt 70. in the deſert, with wonderfull abſtinence and rigour in his diet, & other ordering of his bodie, as S. *Hierom* writes.

James the Hermite, a Perſian born, lived partly in the deſert, and partly in a Monaſterie, 104. yeares, upon a moſt ſpare diet, as *Theodorets Religious Hiſtorie in Julian* makes mention.

And *Julian* himſelf, ſurnamed *Saba*, that is to ſay, Old man, refreſhed himſelf onely once a week, contenting himſelf with barley-bread, ſalt, & water, as *Theodoret* in the ſame place recounts.

Ma-

Macarius, whose Homilies are extant, passed about 90. yeares; whereof he spent threescore in the desert, in continuall fastings.

Arsenius, the master of the Emperour *Arcadius*, lived 120. yeares; that is, 65. in the world, and the other 55. in the desert, with admirable abstinence.

Simeon Stylites lived 109. yeares; whereof he passed 81. * in a Turret, and ten in a Monasterie. But this mans abstinence and labours seem to exceed humane nature.

* In Columna.

Romualdus, an Italian, lived 120. yeares; whereof he spent a whole hundred in Religion with exceeding abs-

ti-

ſtinence & moſt ſtrict courſes.

Udalricus, the Paduan Biſhop, a man of wonderfull abſtinence, lived 105. yeares; as *Paul Bernriedenſis* witneſſeth in the Life of *Gregorie the VII.* which our *Gretzer* brought to light ſome few yeares ago.

Francis of Pole lived till he was above 90. yeares old, uſing marvellous abſtinence: for he made but one repaſt a day after ſun-ſet, and that of bread and water, very ſeldome uſing any of thoſe kindes of food which belong to Lent.

S. *Martin* lived 86. yeares.

S. *Epiphanius* almoſt 115.

S. *Hierom* about 100.

S. *An-*

S. *Augustine* 76.

S. *Remigius* 74. in his Bishoprick.

Venerable Bede lived from 7. yeares old till he was 92. in a Religious Order. It would be too long to recount all the Examples, that might be brought out of Histories and the lives of the Saints to the confirmation of this matter. I omit very many in our times, who by means of a sober course of Life & Diet have extended their lives with health untill 80. 90. & 95. yeares space, or upwards. There are also Monasteries of women, in which upon a most spare diet they live to 80. or 90. yeares; so that those of 60. and 70. yeares

old

old are ſcarce accounted amongſt the Aged.

36. Nor can it be well ſayd, That theſe whom we have recounted, lived to ſo great ages by the ſupernaturall gift of God, and not by the power of Nature: Inaſmuch as this long life was not the reward of ſome few, but of very many, and almoſt of all thoſe who followed that preciſe courſe of Sobrietie, and were not cut off by ſome outward chance or violence. Wherefore S. *John* the Evangeliſt, who alone amongſt the Apoſtles eſcaped violent death, lived 68. yeares after the Aſcenſion of our Lord: ſo that it is very probable he arrived to the

age

age of a hundred yeares. And S. *Simeon* was 120. yeares old when he was martyred. S. *Dennis* the Areopagite lived till he was above an hundred yeares old. S. *James* the younger saw 96. having continually attended prayer and fasting, and alwayes abstained from flesh and wine.

37. Besides, this Priviledge belongs not onely to Saints, but also to others: For the *Brachmans* amongst the *Indians* live exceeding long by reason of their spare diet: And amongst the *Turks*, the Religious professours of their Mahometicall superstition, who are very much given to abstinence and austeritie.

Josephus in his 2. book of the

the warres of the Jews, chap. 7. writes, *That the Eſſenes were men of long lives, ſo that many of them lived till they were a hundred yeares old, through the ſimplicitie of the diet which they uſed, and their well-ordered courſe of living: for there was nothing but bread & ſome one kinde of gruell or pappe ſet before them at their meals. Democritus and Hippocrates* prolonged their lives to 105 yeares. *Plato* paſſed 80.

Laſt of all, when the Scripture ſaith in *Ecclus.* 37. 30. *He that is temperate, addes to his life*; it ſpeaks generally of all thoſe that follow abſtinence, and not of Saints onely. Nevertheleſſe I grant indeed, That wicked men, &

in particular, Homicides and Blaſphemers, do not for the moſt part live long, albeit they be temperate in their diets; for the divine vengeance perſecuteth them. And yet theſe commonly do not die by ſickneſſes bred through corruption of inward humours, but by ſome outward violence uſed towards them. And in like manner they who are ſtudiouſly addicted to Luſt, cannot be long-lived; ſeeing that there is nothing which doth ſo much exhauſt the ſpirits and the beſt juice in the bodie, as Luſt doth; nor which more weak-

Homicides and blaſphemous perſons do not live long.

Neither luxurious perſons.

ens and overthrows Nature.

38. But ſome will ſay, There are many in the world who come to extreme old age, who never keep this ſober Diet that you ſpeak of; but when occaſion ſerves, give the reins to Gluttonie as you call it, ſtuffing themſelves almoſt every day with meat and drink to the full.

To which I make anſwer, That theſe are but rare, and muſt needs be of a rare ſtrength and temper: For the greateſt number of Devourers and Gluttons do die before their time. Now if theſe ſtrong and * irregular Eaters would obſerve a convenient moderation, they would

* Ἄνομοι.

queſtionleſſe live much longer, and in better health, and effect farre greater matters by their wit and learning. For it cannot be but that they who live not frugally ſhould be full of ill humours, and oft times vexed with diſeaſes. Nor can they without great prejudice to their healths, much or long intend hard and difficult buſineſſes appertaining to the minde: both in regard that the whole force of Nature and of the ſpirits is as it were * enthralled in them to the Concoction and Digeſtion of meats; from which if they be violently withdrawen by means of Contemplation, the Con-

* Mancipata eſt.

Concoction muſt needs prove vicious, and many crudities neceſſarily follow: As alſo in regard that the head hereby becomes full fraught with vapours which do overcloud the minde, and if a man intend his thoughts much, cauſe pain and grief.

Laſtly, theſe men are forced to uſe much exerciſe of bodie, or often to take medicines for the purging thereof: ſo that in truth however they may ſeem to live long in the bodie, yet as much as belongs to the minde and the underſtanding, they live but a while; in regard that it is but a little and ſhort time, that they are fit for the functions & affairs of the minde,

being forced to ſpend the greateſt part of their time upon the care of their bodies: which is in very truth to make the Soul become the ſervant of the Fleſh, that is, a Slave to its own Vaſſal. Such a life ſuits not with Mans nature, much leſſe with Chriſtianitie; whoſe good and happineſſe is altogether ſpirituall, and is not to be otherwiſe purchaſed then by mortification of the Senſes, and employment and exerciſe both of Minde and Bodie.

39. Adde further to that which hath been ſaid, That they who are of weakly Conſtitutions, if ſo be they live temperately, are much more ſecure touching their health

health and the prolonging of their lives, then thoſe who are of the ſtrongeſt Conſtitution that may be, in caſe they live intemperately. For theſe of the former ſort know that they have no ill juices or moiſtures in their bodies, or at leaſt not in any ſuch quantitie as to breed diſeaſes: But thoſe other after ſome few yeares muſt of neceſſitie have their bodies cloyed with evil humours, which by little and little putrifying, do at laſt break out into grievous and deadly ſickneſſes.

Ariſtotle in his Problemes teſtifies, That there was in his time a certain Philoſopher named *Herodicus*, who albeit in all mens judgement

he was of a most weakly Constitution, and fallen into a Consumption; nevertheless by the Art τῆς διαιτητικῆς, that is, That which prescribes the course of Diet, he lived till he was 100. yeares old. *Plato* mentions the same man in his *third book De Republ.*

Galen, in his *book de Marasmo*, and in his *book of the preservation of Health*, reports that there was in his time a certain Philosopher, who had set forth a Book, wherein he took upon him to teach the way how a man might conserve himself free from old Age. *Galen* doth indeed worthily deride this, as matter of vanitie: yet nevertheless the Philosopher by his own example

ample gave proof, That his Art was not altogether vain, but very available to the prolonging of mans life: For when he came to his 80 yeare, and was so utterly consumed as there seemed nothing but skin and bones remaining; yet nevertheless by his Art, and the singular moderation and temper of his diet he brought to passe, that he died not but after a great while lingring in a gentle Consumption.

And the same *Galen*, in his 5. *Book of the preservation of Health*, sayes, *They who come forth weakly complexioned from their mothers wombe, may by help of that Art which prescribes the course of Diet,*

attain to extream old Age, without any diminution in their Senses, or interruption of health by pains & sicknesses. And further addes touching himself, *As for my part, although I neither had a healthfull Constitution of bodie from my very birth, nor did alway leade a life free from disorder, yet using this self same Art, after the 28 yeare of my life, I never fell into the least sickness, except perchance now and then for one day into a Fever, and that gotten through overmuch weariness.*

It brings quiet dissolution.

40. Nor do these followers of Temperance onely come to extream old Age without feeling the pains and diseases be-

belonging thereunto; but in their very dying passe away without sense of grief: inasmuch as the bond that knits together their soul and bodie, is unlooſed, not by any violence used to Nature, but by a simple Resolution and Consumption of their Radicall Humour.

And it fares with them as with a Lamp, that when the Oyl is spent, goes out of it self without any ado or businesse.

Mans life compared to a Lamp.

For as a burning Lamp may be three wayes extinguished; First, by outward violence, as when it is blowen out: Secondly, by pouring in much water, whereby the good Liquour of the Oyl is drowned

ed and corrupted: and Thirdly, by the waſte and ſpending of the Oyl it ſelf: So likewiſe a mans Life (which in truth reſembles much the nature of a Lamp) is extinguiſhed by three wayes and means; Firſt, by externall force, to wit, of the ſword, fire, ſtrangling, and the like: Secondly, through the abundance of ill Humours, or the malignant qua'itie of them, whereby the Radicall Humour is oppreſt and overthrowen: Thirdly, when the Radicall Humour is in long ſpace of time quite conſumed by the Naturall Heat, and blowen out into the aire; which is done after the ſame manner that boyling

ing water or oyl is waſted by the heat of the fire.

Now in the firſt and ſecond kindes of death there is a great diſturbance of Nature, and ſo conſequently much grief muſt needs enſue, as long as that continues; in regard that the Temper is overthrowen by the violence of that which is contrarie to it, and the bond of Nature is forcibly broken: But in the third there is either none at all or very little grief, in regard that the Temper is inwardly diſſolved by little and little, and the Originall Humiditie, in which Life chiefly conſiſts, is waſted together with the inbred heat: For whileſt the Humiditie or moi-

moisture wasteth, the heat founded therein doth equally abate; and the moisture being spent, the heat is joyntly extinguished, as we see it comes to passe in Lamps. After this manner do most of them die, who have observed an exact Rule of diet, unlesse perchance they die by means of outward violence: For having prevented evill Humours by their good diet, there is no inward cause in them whereby their Temper should be violently overthrown, nor their Naturall Heat oppressed. And therefore it will needs follow, that they must live till the Originall Moisture together with the Heat that is founded there-

thereupon be ſo conſumed, as it is not ſufficient to retain the ſoul any longer in the bodie. And in the like manner would a mans death be, if God ſhould withdraw his conſervation of the Naturall Heat, although the Radicall Humour ſhould remain; or on the other ſide, if the Radicall Humour ſhould by divine operation be in an inſtant conſumed.

It makes the bodie agil & expedite for all employments.

41. The fifth Commoditie of a ſober Diet is, That it makes the bodie Lightſome, Agil, Freſh and Expedite to all the motions appertaining thereunto. For Heavineſſe, Oppreſſion of Nature, and Dulneſſe proceed

ceed from the abundance of Humours, which do stoppe up the way of the spirits, and cloy the joynts, and fill them too full of moisture: so that the excesse of Humours being taken away by means of Diet, the cause of that Heavinesse, Sloth, and Dulnesse is taken away, and the passages of the spirits are made free. And moreover by means of the self same Diet it comes to passe, that the Concoction is perfect; and so good bloud is bred, out of which abundance of pure spirits are made, in which all the vigour and agilitie of the bodie mainly consisteth.

CHAP.

CHAP. VIII.

That it maintains the Senſes in their integritie and vigour.

The Commodities of the Minde by a ſober Diet.

42. WE have found five Commodities which Sobrietie brings to the Bodie: Let us now ſee the Benefits which it affords to the Minde; & they may likewiſe be well reduced to five.

The firſt is, That it miniſtreth ſoundneſſe and vigour to the outward Senſes. For the Senſe of Seeing is chiefly deaded in old men, by reaſon that the Optick Nerves are cloyed with ſuperfluous humours

It affords vigour to the Senſes.

mours and vapours: whereby it comes to passe, that the Animall spirits which serve to the sight, are either darkened, or not afforded in such abundance as is needfull for quick and cleare discerning of things.

This impediment is taken away or much diminished by the Sobrietie of meat and drink, and by abstinence from those things which repleniſh the head with fumes; such as are all fat things, and especially Butter, if it be taken in a good quantitie, strong wines, and thick beer, or such as are compounded with those herbs that flie up into the Head.

43. The Sense of Hearing

is

is likewiſe hindered by the flux of crude and ſuperfluous humours out of the Brain into the Organ of hearing, or into the Nerve that ſerves unto it: for by this means it comes to paſſe that a man grows deaf or thick of hearing in that part where this flux of humours is. Now this flux is very eaſily prevented and driven away by the Sobrietie of diet. And as it may be taken away by help of Phyſick after it hath befallen a man (in caſe it be not let go on too long, ſo as it take root) ſo likewiſe it may be taken away by means of Diet, eſpecially if together therewith ſome * Topicall Medicines be uſed.

* Topica quædam.

44. The

44. The Senſe of Taſting is chiefly marred by ill humours that infect the Organ thereof: As, if cholerick, tart, or ſalt humours poſſeſſe the tongue and throat (whether it be that they come out of the Head or out of the Stomack, whoſe inward tunicle is continued with theſe Organs) all things will reliſh bitter, tart, and ſalt. This indiſpoſition is taken away by good Diet; by means whereof it is further brought about, that the moſt ordinarie meats, yea and drie bread it ſelf, do better taſte and reliſh a ſober man, and yeeld him greater pleaſure, then the greateſt dainties that can be do to thoſe who are given to Glut-

Gluttonie. For the evil juices that did infect the ſtomack and the Organ of the Taſte, and which bred * a loathing and offence, being removed and cleared, the Appetite returneth of it ſelf, and the pure reliſh and naturall delight in meats is felt. In like manner, good Diet conſerveth the Senſes of Smelling and Touching.

45. Nevertheleſſe, I grant that by long age the vigour of the Senſes, and eſpecially of the Eyes and Eares; is much abated and almoſt extinct, in regard that the Temper of the Organs, as alſo of the other parts, is by little & little diſſolved; the Radicall Hu-

* Ἀνορεξίαν.

Humour and the Native Heat being by degrees consumed and dried up: whereupon the Temper becomes more drie then is proportionable to the operations of the Senses, and all the passages and pores are stopped up with cold Phlegme, which is most of all other things contrarie to the functions of the minde. For as old men by the inward temper of their bodies grow drie and cold in excesse; so likewise they become full of moisture by reason of excrementitiall humours: so that old Age is nothing else but a cold drie temper, proceeding from the consumption of the Radicall Humour & the Native Heat,

to

to which there muſt needs be conjoyned great ſtore of cold Phlegme, diſperſed through the whole bodie.

CHAP. IX.

That it mitigates the Paſſions and Affections.

46. THe ſecond Commoditie which a ſober Diet brings to the Soul of a man is, That it doth very much abate and diminiſh the Affections and Paſſions, and eſpecially thoſe of Anger and Melancholie, taking away from them their exceſſe & inordinate violence. The ſelf ſame it works upon thoſe Affections which are converſant about the taſte

&

& touch of delectable things: so that in this regard it ought to be highly prized. For it is in truth a shamefull thing not to be able to master Choler, to be subject to Melancholie and to sowre cares of the Fancie, to be enthralled to Gluttonie, and Slave to the Belly, to be hurried on with violence to eating and drinking, and poured out as it were to the exercise of lust and concupiscence. Nor is it onely shamefull and contrarie to Vertue to be thus disposed, but also very prejudiciall in regard of Health, and full of opprobrie in respect of good men. But Sobrietie with much ease remedies all these mischiefs,

part-

partly ſubtracting and partly correcting the Humours of the bodie, which are the cauſes of them. For, that the Humours are the cauſes of ſuch Paſſions, is both a received ground amongſt all Phyſicians and Philoſophers, and manifeſt by experience:

47. Inaſmuch as we ſee thoſe who are full of Cholerick Humours to be very Angrie & Raſh; and thoſe who abound with Melancholie, to be alwayes troubled with griefs and fears: And if theſe Humours be ſet on fire in the Brain, they cauſe Frenzies and Madneſſe: If a tart Humour repleniſh the tunicles of the Stomack, it breeds a continuall Hunger and Ra-

vening: If there be store of boyling bloud in the bodie, it incites continually to Lust, especially if together with it there be any flatulent or windie matter. The reason is, Because the Affections of the minde follow (as is well known in Philosophie) the apprehensions of the Fancie: Now the apprehension of the Fancie is conformable to the disposition of the Bodie, and to the Humours that are predominant therein. And hence it comes to passe, that Cholerick persons dream of fires, burning, warres & slaughters: Melancholie men of darknesse, funeralls, sepulchres, hobgoblins, runnings away, pits, and such sad and dole-

full

full matters : The Phlegmatick dream of rains, lakes, rivers, inundations, drownings, shipwracks : The Sanguine of flyings, courses, banquets, songs, and love-matters. Now Dreams are nothing else but the apprehensions of the Fancie, when the Senses are asleep. Whereupon it follows, that as in sleep, so also in waking, the Phantasie doth for the most part apprehend things answerable to the Humour and Qualitie then prevalent, and especially upon the first presentment of the object, till it be corrected and otherwise directed by reason.

So then the excesse of these Humours doth pervert the

naturall condition and apprehenſion of the Fancie. For Choler, inaſmuch as it is extream bitter and contrarie to Nature, cauſeth a man to apprehend other mens words or deeds, or any thing that diſpleaſeth him, as if it were intended againſt him with deſpight and injurie: And becauſe this humour is fierie and impetuous, it makes the apprehenſion to be ſwift and violent, and drives a man on to a ſpeedie repulſe and revenge of the evil which he conceiveth done towards him. The Melancholick Humour is heavy, cold, and drie, lumpiſh, ſowre, ſwart in colour, and very hurtfull to the heart. And ſo it cauſeth that

the

the Fancie apprehends all things as having enmitie, bringing ſorrow, and full of darkneſſe. Now by reaſon of the cold & heavineſſe therein it comes to paſſe, that this Humour doth not incite a man to the repulſe of evil, as Choler doth, which is light and active: but, on the contrarie, it caſts a man into fears, flight, and delayes. Phlegme is cold and moiſt, whereby it comes to paſſe, that the apprehenſion is ſlow and dull to every thing without any vigour, acrimonie, or alacritie. So that Choler makes a man angrie, raſh, haſtie, bold, earneſt, quarrelſome, peeviſh, angrie at every thing, a ſwearer, a curſer, a

clamourer, and a brawler. And hence arise so many injuries, fightings, wounds and slaughters, as are rife amongst men. For even those things which are committed upon drunkennesse, do for the most part come from the furie of Choler set on fire, and augmented by the wine. Melancholie makes men sad, faint-hearted, timorous, solitarie, thoughtfull, and enclining to despair. And as Choler, whilest it boyls, doth for a short space pervert the right judgement of the minde: so Melancholie perverts it almost alwayes, especially if it be that kinde which possesseth the brain, or sends up foul vapours from the

* Hy-

* Hypochondriacall parts into the Head and Heart. Phlegme makes men slow, feeble, sleepie, fearfull, forgetfull, and in a word altogether unfit for matters of worth. For albeit this Humour be not so hurtfull to the Bodie as Choler and Melancholie, it is nevertheless exceeding contrarie to the functions of the Minde, inasmuch as by the coldnesse thereof it dulls the vigour of the spirits, and by the moistnesse thereof it cloyes the brain, and stops up the passages of the spirits.

48. Now a Sober Diet doth in great part remedie all these evils. For by the

* Ex Hypochondriis.

continuance thereof, the evil Humours are by little and little abated, Nature either consuming or driving them out, and especially if there be adjoyned some little help by means of purging Medicines. Furthermore, the temper of the bodie is corrected, inasmuch as there is a supply of pure and well-tempered bloud, which is neither mixed with Crudities, nor corrupted by superfluous Humours, nor exceeding in any hurtfull qualitie. And hereupon we see those men that are accustomed to Sobrietie, to be calme, affable, courteous, cheerfull, tractable, and moderate in all things. For the benigne juice

or nouriſhment which Nature works upon, cauſeth benigne affections and manners: and the malignant juice (ſuch as Choler and Melancholie breed, if they exceed either in Quantitie or Qualitie) cauſeth fierceneſſe and wildneſſe in the affections & manners. Wherein it is alſo very conſiderable, That evil Humours do not onely excite and ſtirre up paſſions, and ſet them on work; but again by a certain ſympathie that is between them, are themſelves alſo ſet on fire, and ſtrengthened by the paſſions: and being thus kindled and ſtrengthened, they adde new force and ſtrength to the paſſions, augmenting & confirming them.

This is evident in the Cholerick Humour, which, when it is abundant, stirres up wrath by means of the apprehension of the Fancie, which it hath corrupted: And on the other side, the commotion of Anger, by a certain kinde of Sympathie, sets on fire the spirits and the cholerick humour; and then again the cholerick humour being enflamed, causeth the Fancie to apprehend the matter more strongly and vehemently, so that the injurie seems much greater then it did before: And hereupon the commotion of Anger it self is increased and fortified. And so it oft times happens that men runne out from

from Anger into Madneſſe, if ſo be the Fancie dwell long upon imagination of the injurie. It is therefore the beſt counſel that can be given, to perſwade a man to turn away his thoughts from the injuries that he conceives to have received, inaſmuch as the thinking upon them is prejudiciall not onely to the Minde; but alſo to the Bodie. In like manner, the Melancholick Humour, by means of the Fancie, ſtirres up grief, although there be no true ground for it; and grief thus ſet on work, by a certain kinde of Sympathie ſtraitens the heart, and hinders the free * Dilatation thereof, where-

* Διαστολήν.

whereby the melãcholick humour becomes aduſt, & more malignant, in regard that the ſootie fumes cannot be diſperſed: And being thus become more malignant, it multiplies the affection of grief, and oft times thruſteth on to deſpair and to deadly reſolutions.

CHAP. X.

That it preſerveth the Memorie.

49. The third Commoditie ariſing to the Soul from a ſober Diet, is, The preſervation of the Memorie. For Memorie is above all things moſt hurt by a cold humour poſſeſſing the Brain, which commonly

monly uſeth moſt to moleſt intemperate perſons, & thoſe who are ſtricken in age. For this humour both ſtops up the narrow paſſages of the ſpirits, and benummes the ſpirits themſelves, making them ſluggiſh: whereby the apprehenſions of the minde become ſlow, languid, and inconſtant; and oft times they do ſo fail a man in the middeſt of his diſcourſe, as himſelf knows not what it was he ſaid, nor about what he was ſpeaking, but is fain to ask the ſtanders by concerning the matter that they were treating of. And this is cauſed three wayes; Firſt, by reaſon that the Animall ſpirit which the Fancie makes uſe

of,

of, as well in remembrance as in all her other actions, is as it were haſtily intercepted in her courſe by the phlegmatick humour; upon the interception whereof the apprehenſion ceaſeth, and conſequently all remembrance. Secondly, this comes to paſſe, in regard that the apprehenſion was feeble and without reflexion, and that by reaſon of the povertie & unaptneſſe of the ſpirits. Now the apprehenſion of any thing, made without reflexion, cannot leave any ſuch print of it ſelf as is ſufficient for remembrance: Foraſmuch as all remembrance is immediately converſant about our own actions, and onely mediately about

about the objects of thoſe actions. For I do not properly remember that *Peter* was dead; but that I ſaw, or heard, or read that he was dead: ſo that where there is no reflexion upon our own actions, there cannot be a ſufficient print left for memorie. The third cauſe is, from the unaptneſſe of the ſpirits: For albeit the print and footſtep be in ſome manner ſufficient for its own part; nevertheleſſe it comes often to paſſe, that by reaſon of the povertie, or impuritie, or ſluggiſhneſſe, or too much heat of the ſpirits, we cannot conveniently make uſe of that print and footſtep. And by this means it ſometimes happens,

pens, that a man almost quite loseth his memorie, and forgetteth all his learning; As when abundance of cold Phlegme stops up the narrow passages of the Brain, and makes the spirits become sluggish, and doth overmuch moisten and cool the substance of the Brain.

50. Now all this evil is wonderfully prevented or cured by a sober and convenient course of Diet; to wit, by abstaining from hot drinks and such as fume, except it be in small quantities. For albeit wine is hot, nevertheless being drunk often and in abundance, it breeds cold diseases, to wit, Distillations, Coughs, * Runnings

* Coryzas.

at

at the nose, Apoplexies, Palsies, &c. And the reason is, because it fills the head with vapours, which being there refrigerated, are congealed into that cold Phlegme, which is the cause of all these evils. Nor must a man in this case abstain from hot and fuming drinks onely, but also from all abundance of moist things, and, asmuch as may be, hold himself to a drie kinde of diet: For so it will come to passe, that the superfluous humiditie will either not be bred, or being bred will be consumed; and consequently that the obstructions caused by means thereof will be removed, and the passages of the spirits made free, and

the

the spirits themselves rarified, and brought to their right qualitie, and the brain it self reduced to its naturall temper, & become together with the spirits fit and apt to the service of the Fancie and the Memorie.

CHAP. XI.

That it helps the Wit and Understanding.

51. The fourth Commoditie is the vigour of the Wit in excogitating, reasoning, finding out, and judging of things, and the aptitude and fitnesse that it hath for the receiving of divine Illuminations. And hence it comes to passe, that men given to Abs-

sti-

ſtinence are watchfull, circumſpect, provident, of good forecaſt, able to give counſel, and of ſound judgement: and for matters of learning, they do eaſily grow to excellencie in thoſe things whereunto they apply themſelves. As for Prayer, Meditation, and Contemplation, they do perform them with great facilitie, pleaſure, & ſpirituall delight.

The Ancient Fathers and thoſe that lived in the deſerts prove this by their example, who being moſt abſtinent, were alwayes freſh in their mindes, and ſpent whole nights in prayer, & in ſearch and ſtudie of divine matters, with ſo great ſolace of minde that they deemed themſelves

to

to be in Paradise as it were, and perceived not the passage of the time: And by this means they came to that great measure of holinesse, and familiaritie with God, and were adorned with the gifts of prophesie and miracles, and became admirable to all the world. For having their mindes alwayes lifted up and set on God, his Majestie vouchsafed to descend down to them, illuminating them wonderfully, according as it is in the 34 Psalme, *They had an eye unto him and were lightened*; making them partakers of his secrets, and instruments of his miraculous works; that so the world might know how acceptable their

their kinde of life was with God, and be provoked to the honour & imitation of them.

52. There are very many also now adayes, who tend unto the highest pitches of wisdome and vertue by the self same way of Abstinence: whereof some are very admirable in all mens eyes, through the abundance of their writings, and their surpassing learning. But no man without the assistance of Sobrietie can perform any such matter: and if he obstinately attempt it, he shall kill himself long before his time. No man is able without the help of this vertue to refrain his passions, to keep his minde in quiet, to perform the services

of

of the minde about divine mysteries with ease and pleasure, or to come to any eminent degree of holinesse. For Sobrietie is as it were the ground and Basis of all these things, as *Cassian* teacheth in his 5 *Book* which is *de Gastrimargia, chap.* 14. & 17. So that all the Saints who have gone about the building up of the high Tower of Evangelicall Perfection, have made their beginning from this vertue, as from the foundation of their spirituall fabrick.

52. Nor is it any thing contrarie to this which we have said, that Faith ought to be held the foundation of all vertues, and consequently the

the ground-work of all this ſpirituall building: Inaſmuch as Faith is the internall and primarie foundation, into which all other vertues are ſet, and whereupon they are reared: but Abſtinence is an outward, ſecondarie, and miniſteriall foundation, inaſmuch as it removes thoſe things which breed impediment to the exercises of Faith, and to the functions of the Intellectuall facultie, or make them full of difficultie, unpleaſant, and tedious: And together herewith it affords many helps, whereby the functions of the Intellectuall power become more cleare, eaſie to be performed, and delightfull.

For

For all ſpirituall progreſſe doth depend upon the uſe of the Underſtanding, and of Faith which reſides in the Underſtanding. For we cannot love any good thing, or profit in the love thereof, nor hate any evil thing, or grow in the hatred thereof, except it be propoſed by the Underſtanding, ſo as it may move the Affections: Whereupon he that is ſo diſpoſed by heavenly Grace, as that heavenly matters are alwayes in his minde (as it was in the Apoſtles, and in other Apoſtolicall men) will eaſily contemne all earthly things, and ſo by degrees, from a great meaſure of holineſſe attained here below, mount up to the enjoy-

ment

ment of a glorious Crown of everlaſting bliſſe in heaven. For the Will doth eaſily conform it ſelf to the judgement of the Underſtanding, when matters are propounded by the Underſtanding, not by ſtarts as it were, but conſtantly and ſeriouſly. From theſe grounds it is evident, That thoſe things which hinder the functions of the Minde, or obſcure them, or make them to become difficult and irkſome; are the things which in very truth debarre us from attaining to any great meaſure of perfection either in Learning, or in exercises of Religion; or in ſanctitie of Life: And on the contrarie, thoſe things which

make the functions of the Minde to become more ealie, expedite, cleare, and delightfull, are those things which fit a man to intend spirituall affairs with ease and pleasure, and do leade on to the readie attainment of excellent wisdome and holinesse.

54. Since Sobrietie hath this vertue, that it takes away those things which hinder the consideration of the Minde, or make it to become difficult and unpleasant, and doth make supply of those things, whereby it becomes easie & pleasant: It deserves justly to be called the seconde Foundation of wisdome and spirituall progresse. Now how this is brought to passe,

is manifest by that which hath been said formerly. For the things that hinder speculation, and make it irksome, are these, Too much moisture of the brain, abundance of vapours and sootie exhalations, obstructions of the passages of the brain, too much store of bloud, heating of the spirits, arising from bloud or Choler, the flying up of choleriek vapours, and those which proceed from adust melancholie into the head, choleriek and melancholick humours possessing the brain. Now all these impediments, if so be they be not already in act, are prevented by means of a Sober Diet, so that they cannot steal in up-

on a man: And if they be alreadie got into the bodie, they are by little and little overcome & amended, especially if at the beginning there be use made of some such medicines as are needfull; unlesse the evil be inveterate and incurable: as it sometimes happens, that there is bred a continued madnesse, to wit, when Melancholy and Phlegme have possessed the brain.

Nor doth a Sober Diet onely take away the impediments of Speculation, but also minister the proper helps thereof, to wit, good bloud, and consequently pure and well-tempered spirits, and such a temper in the brain as ought

ought to be. For the very temper of the brain it self, which by Intemperance is made either too moist, or too cold, or too drie, or too hot, is by little and little mended through the help of diet, and reduced to mediocritie.

This is a Benefit of greatest moment.

55. This fruit of Temperance ought to be highly esteemed: For what can a Christian man more desire, and especially he that intends Pietie, then after long old age to enjoy his Minde healthfull, cheerie, expedite, & vigorous to all employments and functions thereof? For besides that this is very pleasant in its own nature, it brings along with it, if so be we de-

ſire it, a very great ſpirituall commoditie: For then by long experience of forepaſt age, the vanitie of the world is better diſcerned, and becomes more contemptible; heavenly matters begin to reliſh us better, and earthly to be deſpiſed: Thoſe everlaſting future things which hang over our heads, are alwayes before our eyes, and call upon us to make fitting preparation for them: All the knowledge and experience which we have gotten from our youth up untill that time, turns then greatly to our advantage, and we reap the ſweet fruit thereof. And then the affections and perturbations of our mindes being calm-

calmed, we can with great ease and pleasure give our selves to Prayer, Meditation of divine matters, Reading of scripture and the works of the holy Fathers. Then we may with delight alwayes busie our mindes with pious cogitations, and, as the holy Fathers were wont, be alwayes ruminating upon some one or other divine sentence out of Gods Word, and with great reverence and devotion be constantly partakers of the Prayers, and other publick duties which the Church enjoyns us unto. It is not to be beleeved, what an aptnesse & facilitie there is in a sober old age to all these good duties and employments of the

minde, and how much pleasure and consolation they shall here finde by means thereof, and consequently increase their reward hereafter.

56. This was that which principally drew me on to the penning of this Treatise, to wit, that I might thereby recommend to all pious-minded Christians, and especially to them which are more particularly set apart for devotion, so incomparable a good as this is; by means whereof they may live long in Health, and serve God with great ease and cheerfulnesse, and fit their mindes for the entertainment of divine Inspirations and Illumi-

nati-

nations, and lay up in store for themselves a great treasure of good works. A long life is little worth, and of small advantage, if it be spent in the service of the world, and not of God, being given to Covetousnesse, Ambition, and Pleasure: but if it be altogether devoted to God, and wholly employed in the practise of vertue, then undoubtedly it is a thing that ought to be highly prized, as being of singular benefit and advantage both to a mans own self, and to the world.

Wherefore albeit Sobrietie have that vertue, that it preserves all men in generall (and not onely those who are given to pietie) healthie in

bodie, and ſound and vigorous in their mindes: yet the purſuit thereof ſeems more properly to belong to them who follow mainly after pietie, and indeavour to pleaſe God aſmuch as they poſſibly can; in regard it will bring them exceeding great comfort in this life, and hereafter yeeld them great abundance of fruit in life eternall.

CHAP. XII.

That it quencheth or allayeth the heat of Luſt.

57. The fifth Commoditie of a Sober Diet is, That it extinguiſheth the furie of Luſt, and doth wonderfully allay the Temptations of the Fleſh,

Flesh, and procures much tranquillitie both to the Flesh and to the Spirit: For it was rightly spoken by one, That **Venus grows cold without the fellowship of Ceres and Bacchus*. And this remedie against this kinde of evil hath been ever put in practise by all those who have been eminent in holinesse. And verily next the divine Grace it self, there is nothing so potent as this is, inasmuch as Sobrietie doth take away not onely the matter it self, but the impulsive and the exciting causes of Lust. The *Matter* of Lust I call the abundance of Seed; The *Impulsive cause*, the store of Animal Spirits, whereby the

* Sine, Cerere & Bacchofriget Venus.

the Seed is expelled: And by the *Exciting cause*, I mean the imagination of lustfull matters. This Imagination first stirres up the Concupiscence, and that straightwayes moves the spirits to the expulsion, and they being thus stirred up do accomplish the thing, except the Will do restrain them. Now in the overcoming of this violence doth the Christian combate chiefly lie, especially in them that are in the flower of their Age, and in the strength of Nature.

58. Now Sobrietie doth take from the Matter and the Impulsive cause: for it maketh an abatement by degrees both in the quantitie

and

and heat of the Seed. It doth likewiſe diminiſh the ſtore and firmeſſe of the ſpirits, by abſtaining from hot and windie meats, and from the uſe of wine and ſtrong beer, at leaſt ſo long as is needfull for coming to the right Mediocritie. And when the Seed is diminiſhed and tempered, and withall the ſpirits, luſtfull imaginations do ceaſe of their own accord: or if ſo be they riſe, they are eaſily quelled, except it be ſo, that by Gods permiſſion they are continued through the devils ſuggeſtion. For luſtfull imaginations do ſpring up in the Minde through a certain kinde of ſympathie which they have with the diſpoſi-

tion

tion of the Bodie, to wit, by reason of the abundance of Seed and spirits; as also other imaginations do, which follow the condition of the Predominant Humour, as we formerly declared. In signe and proof whereof, we see the followers of Sobrietie for the most part free from such kinde of imaginations and temptations, or rarely molested with them. Now if so be there be not store of these causes laid up before hand in the bodie, Sobrietie doth easily prevent their growth, inasmuch as it causeth that a man neither eats nor drinks more then the sustentation of the bodie requires: For he doth not measure the quan-

titie

titie of those things which he takes, by his Appetite, which is altogether deceitfull; but by Reason, which looks what and how much is proportionable for the conservation of the Bodie, and the performance of the duties and services belonging to the Minde.

Why the Appetite is deceitfull.

59. Now there is a double Reason, why the Appetite becomes a deceitfull Measurer in this kinde. The first is, Because the Appetite doth not onely desire that which is necessarie to the conservation of the Bodie, but also that which may serve for the use of Procreation. For the appetite of eating and drinking

ing is both in men and beasts ordained to both these ends, to wit, to the conservation of the Individuall, and to the propagation of the whole Kinde. And therefore Reason chargeth them who desire to live chastly, and not to be molested by the sting of Lust, that they should not obey their Appetite to the full, but give it satisfaction onely to the half, that is, onely as much as is needfull for the sustenance of the Bodie: which thing if they carefully observe, there will be little store of Seed bred in their Bodies, and very few incitements to Lust. For Seed is bred of that superfluitie of the nourishment, which was more then requi-

requisite for the sustentation of the bodie: So that where there is no more sustenance taken in, then is sufficient for the nourishment of the bodie, there remains either nothing at all, or very little to be distributed for the increase of Seed.

60. The other cause why the Appetite is deceitfull, is, Because it oftentimes longs after more then is any way proportionable to either of these fore-mentioned ends, that is to say, more then is fitting either for the nourishment of the Bodie, or for the matter of Propagation. And that is caused either through the ill disposition of the stomack, as it comes to passe in that

that ravening kinde of appetite, which is called *Dogs-hunger*, * *Ox-hunger*, and when the Melancholick Humour is foaked into the tunicles of the ſtomack: or elſe by reaſon of the condiments, and * Lickoriſh cooking of the meats themſelves, which by their varietie and new reliſhes do go on continually provoking the Appetite, and ſtirring up Gluttonie. In which regard, this varietie and curious dreſſing of meats is, as Phyſicians teach, eſpecially to be eſchewed by all them that are followers of Sobrietie and Chaſtitie, and in very truth by all thoſe who have care of their health,

* Bulimia. * Mangonia.

health, concerning which thing we have diſcourſed more largely before,

By all this it appeares, That there is farre greater vertue and power for the quenching of Luſt, in Sobrietie and Abſtinence, then in other corporall mortifications, ſuch as are hair-cloths, whippings, * lying upon the ground, and bodily labours: for theſe do onely afflict the bodie outwardly, and but raſe the skin as it were, but come not at all to the ground of the evil which lies hidden within: But Abſtinence plucks up the cauſe of all by the roots in the inward veins, reducing the naturall temper to a juſt medio-

* Chamæunia.

mediocritie. This remedie then is to be used by all those who are vexed with this disease.

61. And thus much touching the benefits and singular fruits of Sobrietie: all which might well be confirmed by the testimonies of the ancient holy Fathers: but for brevities sake I omit them, contenting my self with one passage onely out of S. *Chrysostome*, who in his first Homily concerning Fasting writes thus: *Fasting is, as much as lies in us, an imitation of the Angels, a contemning of things present, a school of prayer, a nourishing of the soul, a bridle of the mouth, an abatement of concupiscence, as they that use*

to faſt do well know and prove in themſelves: It mollifies rage, it appeaſeth anger, it calms the tempeſts of Nature, it excites reaſon, it cleares the minde, it disburdens the fleſh, it chaſeth away night-pollutions, it frees from head-ach, and it breeds cleare and well-coloured viſages. By faſting a man gets compoſed behaviour, free utterance of his tongue, right apprehenſions of his minde, &c. See him likewiſe in his firſt Homilie on *Geneſis*. And agreeable to this we finde many things in S. *Baſil*, in his Oration concerning *Faſting*; In *Ambroſe*, in his book of *Elias* and *Faſting*; and in *Cyprian*, in his Oration concerning *Faſting*; and in many others.

CHAP.

CHAP. XIII.

That a Sober Diet is not of any grief or trouble: and that Intemperance bringeth many great and grievous maladies.

62. BUt some will object, that this straitnesse of Diet is troublesome, in regard it leaves a man always tormented as it were with hunger: and therefore it were better to die sooner, then to prolong a wretched life by such a painfull medicine; accordingly as it was once said by a certain diseased person, whose Thigh was to be cut off, that * *The preservation of life would be too deer bought*

* Non ei tanto digna dolore salus.

at the price of ſo much pain.

To which I anſwer, At firſt indeed this ſparenelſe of Diet is ſomewhat troubleſome, in regard of the contrarie uſage formerly, and alſo in regard of the enlargement of the ſtomack: but by little and little that trouble is removed. For we muſt not ſuddenly paſſe from a great quantitie to a ſmall, but every day by degrees ſubtracting a little, till we come to the juſt meaſure, as *Hippocrates* doth oftentimes warn: for by this means the ſtomack is contracted by little and little without any great trouble, and the greedineſſe which was formerly felt, is taken away. Now when the ſtomack

mack comes to be contracted to the right measure that it ought, there is no more trouble remaining by means of a Sober Diet, inasmuch as that small quantitie doth justly agree and answer the capacitie and strength of the stomack. In proof whereof we see, that it is very grievous to most men to forbear their usuall Break-fast at the beginning of Lent; but by little and little that offence is diminished: and divers do in the end finde such benefit by Abstinence, as that they choose willingly ever after to forbear Break-fast. The self same do many prove in forbearing of Suppers. And in like manner, after that men have

have a while forced themselves, they finde no pain in abstaining from divers kindes of meats, to which their appetites did formerly leade them with great violence. It is therefore altogether untrue which is commonly objected, That a sober Diet doth torment a man with continuall hunger.

63. Secondly, I answer, Suppose there were some trouble in such kinde of diet, and that it should dure long, (which yet in truth is not so) yet ought we to consider the many profits and benefits which it brings in recompence of this small trouble; to wit, That a sober Diet expells diseases, preserves the

bodie agil, healthfull, pure and clean from noysomneſſe and filthineſſe, cauſeth long life, breeds quiet ſleep, makes ordinarie fare equall in ſweetneſſe to the greateſt dainties, and moreover keeps the Senſes ſound, and the Memorie freſh, and addes perſpicacitie to the Wit, and clearneſſe and aptneſſe for the receiving of divine Illuminations; And further, quiets the Paſſions, drives away Wrath and Melancholie, and breaks the furie of Luſt; In a word, repleniſheth both ſoul and bodie with exceeding good things; ſo that it may well be termed the mother of Health, of Cheerfulneſſe, of Wiſdome, &, in ſumme, of all Vertues.

64. And

64. And on the contrarie, a diſordered life repayes that ſmall and fading pleaſure, which it affords to the throat, with an innumerable companie of miſchiefs: For it oppreſſeth the belly with the weight thereof, it deſtroyes health, it makes the bodie to become noyſome, ill-ſented, filthie, and full fraught with muck and excrements; it enflames Luſt, and enthralls the minde to paſſions; it dulls the Senſes, weakens the Memorie, obſcures the Wit and Underſtanding, &, in ſumme, makes the Minde become lumpiſh and unapt for performance of the functions proper thereunto, ſuch as are Learn-

The diſcommodities of Intemperance

ing, Prayer, Meditation, and all other excellent and loftie matters; whereby is brought about, that there can be little progresse made either in knowledge of good things, or in holinesse of life, or in the exercise and performance of good works.

And what a goodly Benefit is it, for the enjoyment whereof we undergo all this losse and damage! Nothing but a short delight of the throat for a minutes space, which is onely felt whilest the meat is in chewing and going down into the belly; which in it own nature is very base and contemptible, being no other then that which is common with us toge-

together with the beasts, and such as doth affect onely a very small portion of the bodie, to wit, the tongue, the palate, and the throat: For this it is, that we pull upon our selves all these mischiefs; and through the desire of this it is, that the following of Temperance seems such a difficult businesse: For were there no pleasure in taking meat and drink, there would be no grief in forbearing them. Intemperance then hath no other piece of goodnesse in it, then onely a base momentanie delight & pleasing of the throat. What a sleight of miserie and indignitie then must it needs be for a man to enthrall himself

to the slaverie thereof, and for this cause to endanger so many inconveniences & prejudices? what a deal of wormwood and gall doth Gluttonie poure in, after the small sweet and pleasure which it hath afforded!

65. These things ought to be diligently considered and weighed by wise men, and especially by Church-men, and such as set themselves apart to the service of God, whose profession is to attend continually upon divine mysteries and the functions of the minde. For if we carefully ponder these things, it will not be possible but that we should make choice of Sobrietie, and finde it plea-

sant

ſant and eaſie; and on the contrarie, Intemperance will appeare and prove full of horrour and deteſtation unto us: we ſhall be aſhamed of our delicacie, and bluſh at the feeble and baſe tempers of our mindes, that are ſo captivated to the ſervice of Gluttonie, that we ſlaviſhly obey the Tyrannicall Rule of it, not being able to reſiſt the moſt baſe and tranſitorie allurements thereof. What can be more vile and undecent, for a man, then to be a ſlave to his belly? And what greater madneſſe, then to renounce and quit our intereſt in all thoſe excellēt benefits which Sobrietie brings both to Soul and Bodie, for a little tickling

delight in the throat? and to expose our selves to the lash of all those evils both of Soul and Bodie, wherewith Intemperance scourgeth her followers? Oh the wretched condition of mankinde, that is subject to so great vanitie, blinded with so much darknesse, and beset with so many errours; whose minde is deluded in his judgement and choice, by a vain appearance of delectable good, as it useth to be in dreams!

66. And thus much shall suffice to have spoken touching Sobrietie, as it is the soveraigne means and instrument for preservation of bodily health and vigour of minde in and unto long old age, and

as it is a procurer of the most excellent good that can be, to both parts of a man, bringing abundance both of Temporall and Spirituall Benefits to the exercisers thereof.

I heartily beseech God, that the things thus written may prove to the good of many; and will conclude in the words of S. *Peter*, exhorting all men to Sobrietie, 1. *Pet.* 5. *Be sober, be vigilant: because your adversarie the devil, as a roaring lion walketh about, seeking whom he may devoure: whom resist, stedfast in the faith.* For Sobrietie is not onely available for the overcoming of the temptations of

the Fleſh, to which the greateſt part of the world are ſubject; but abſolutely for all other likewiſe, and is helpfull to every kinde of vertue, as is plain and evident by what we have formerly in this Treatiſe proved.

A TREATISE OF TEMPERANCE AND SOBRIETIE:

Written by *Lud. Cornarus*, Translated into English by Mr. *George Herbert*.

HAving observed in my time many of my friends, of excellent wit and noble disposition, overthrown and undone by Intemperance; who, if they had lived, would have been an ornament to the world, and a comfort to their friends;

friends: I thought fit to discover in a short Treatise, that Intemperance was not such an evil, but it might easily be remedied: which I undertake the more willingly, because divers worthy young men have obliged me unto it. For when they saw their parents and kindred snatcht away in the midst of their dayes, and me contrariwise, at the age of eightie and one, strong and lustie; they had a great desire to know the way of my life, and how I came to be so. Wherefore, that I may satisfie their honest desire, and withall help many others, who will take this into consideration, I will declare the causes which moved me to forsake

forsake Intemperance, and live a sober life, expressing also the means which I have used therein. I say therefore, that the infirmities, which did not onely begin, but had already gone farre in me, first caused me to leave Intemperance, to which I was much addicted: For by it, and my ill constitution, (having a most cold & moist stomack) I fell into divers diseases, to wit, into the pain of the stomack, and often of the side, and the beginning of the Gout, with almost a continuall fever and thirst.

From this ill temper there remained little else to be expected of me, then that after many troubles and griefs I

should

should quickly come to an end; whereas my life seemed as farre from it by Nature, as it was neare it by Intemperance. When therefore I was thus affected from the thirtie fifth yeare of my age to the fortieth, having tried all remedies fruitlesly, the Physicians told me that yet there was one help for me, if I could constantly pursue it, to wit, *A sober and orderly life*: for this had every way great force for the recovering and preserving of Health, as a disorderly life to the overthrowing of it; as I too wel by experience found. For Temperance preserves even old men and sickly men sound: But Intemperance de-

stroyes

ſtroyes moſt healthy and flouriſhing conſtitutions: For contrarie cauſes have contrarie effects, and the faults of Nature are often amended by Art, as barren grounds are made fruitfull by good husbandry. They added withall, that unleſſe I ſpeedily uſed that remedy, within a few moneths I ſhould be driven to that exigent, that there would be no help for me, but Death, ſhortly to be expected.

Upon this, weighing their reaſons with my ſelf, and abhorring from ſo ſudden an end, and finding my ſelf continually oppreſſed with pain and ſickneſſe, I grew fully perſwaded, that all my griefs aroſe

arose out of Intemperance: and therefore out of an hope of avoiding death and pain, I resolved to live a temperate life.

Whereupon, being directed by them in the way I ought to hold, I understood, that the food I was to use, was such as belonged to sickly constitutions, and that in a small quantitie. This they had told me before: But I, then not liking that kinde of Diet, followed my Appetite, and did eat meats pleasing to my taste; and, when I felt inward heats, drank delightfull wines, and that in great quantitie, telling my Physicians nothing thereof, as is the custome of sick people. But after

ter I had resolved to follow Temperance and Reason, and saw that it was no hard thing to do so, but the proper duty of man; I so addicted my self to this course of life, that I never went a foot out of the way. Upon this, I found within a few dayes, that I was exceedingly helped, and by continuance thereof, within lesse then one yeare (although it may seem to some incredible) I was perfectly cured of all my infirmities.

Being now found and well, I began to consider the force of Temperance, and to think thus with my self: If *Temperance* had so much power as to bring me health; how much more to preserve it?

Wherefore

Wherefore I began to search out most diligently what meats were agreeable unto me, and what disagreeable: And I purposed to try, whether those that pleased my taste brought me commoditie or discommoditie; and whether that Proverb, wherewith Gluttons use to defend themselves, to wit, *That which savours, is good and nourisheth*, be consonant to truth. This upon triall I found most false: for strong and very cool wines pleased my taste best, as also melons, and other fruit; in like manner, raw lettice, fish, pork, saufages, pulse, and cake, and py-crust, and the like: and yet all these I found hurtfull.

Therefore

Therefore truſting on experience, I forſook all theſe kinde of meats and drinks, and choſe that wine that fitted my ſtomack, and in ſuch meaſure, as eaſily might be digeſted: Above all, taking care never to riſe with a full ſtomack, but ſo as I might well both eat and drink more. By this means, within leſſe then a yeare I was not onely freed from all thoſe évils which had ſo long beſet me, and were almoſt become incurable; but alſo afterwards I fell not into that yearely diſeaſe, whereinto I was wont, when I pleaſed my Senſe & Appetite. Which benefits alſo ſtill continue, becauſe from the time that I

was

was made whole, I never since departed from my setled course of *Sobrietie*, whose admirable power causeth that the meat and drink that is taken in fit measure, gives true strength to the bodie, all superfluities passing away without difficultie, and no ill humours being ingendred in the body.

Yet with this diet I avoided other hurtfull things also, as too much heat and cold, wearinesse, watching, ill aire, overmuch use of the benefit of marriage. For although the power of health consists most in the proportion of meat and drink, yet these forenamed things have also their force. I preserved

me

me alſo, aſmuch as I could, from hatred and melancholie, and other perturbations of the minde, which have a great power over our conſtitutions. Yet could I not ſo avoid all theſe, but that now and then I fell into them, which gained me this experience, that I perceived, that they had no great power to hurt thoſe bodies, which were kept in good order by a moderate Diet: So that I can truly ſay, That they who in theſe two things that enter in at the mouth, keep a fit proportion, ſhall receive little hurt from other exceſſes.

This *Galen* confirms, when he ſayes, that immoderate heats

heats and colds, and windes and labours did little hurt him, because in his meats and drinks he kept a due moderation; and therefore never was sick by any of these inconveniences, except it were for one onely day. But mine own experience confirmeth this more; as all that know me, can testifie: For having endured many heats & colds, and other like discommodities of the bodie, and troubles of the minde, all these did hurt me little, whereas they hurt them very much who live intemperately. For when my brother and others of my kindred saw some great powerfull men pick quarrels against me, fearing lest I

should

ſhould be overthrown, they were poſſeſſed with a deep Melancholie (a thing uſuall to diſorderly lives) which increaſed ſo much in them, that it brought them to a ſudden end. But I, whom that matter ought to have affected moſt, received no inconvenience thereby, becauſe that humour abounded not in me.

Nay, I began to perſwade my ſelf, that this ſuit and contention was raiſed by the Divine Providence, that I might know what great power a ſober and temperate life hath over our bodies and mindes, and that at length I ſhould be a conquerour, as alſo a little after it came to paſſe: For in the end I got the victo-

victorie, to my great honour, and no lesse profit: whereupon also I joyed exceedingly; which excesse of joy neither could do me any hurt. By which it is manifest, That neither melancholie, nor any other passion can hurt a temperate life.

Moreover I say, that even bruises and squats, and falls, which often kill others, can bring little grief or hurt to those that are temperate. This I found by experience, when I was seventie yeares old: for riding in a coach in great haste, it happened that the coach was overturned, and then was dragged for a good space by the furie of the horses, whereby my head

and

and whole bodie was ſore hurt, and alſo one of my arms and legges put out of joynt. Being carried home, when the Phyſicians ſaw in what caſe I was, they concluded that I would die within three dayes. Nevertheleſſe at a venture two remedies might be uſed, letting of bloud, and purging, that the ſtore of humours, and inflammation, and fever (which was certainly expected) might be hindred.

But I, conſidering what an orderly life I had led for many yeares together, which muſt needs ſo temper the humours of the bodie, that they could not be much troubled, or make a great concurſe, refuſed both remedies, and one-

ly commanded that my arm and legge should be set, and my whole bodie anointed with oyl: and so without other remedie or inconvenience I recovered; which seemed as a miracle to the Physicians. Whence I conclude, That they that live a temperate life, can receive little hurt from other inconveniences.

But my experience taught me another thing also, to wit, That an orderly and regular life can hardly be altered without exceeding great danger.

About foure yeares since, I was led by the advise of Physicians, and the dayly importunitie of my friends, to

adde

adde ſomething to my uſuall ſtint and meaſure. Divers reaſons they brought, as, that old age could not be ſuſtained with ſo little meat and drink; which yet needs not onely to be ſuſtained, but alſo to gather ſtrength, which could not be but by meat & drink. On the other ſide I argued, that Nature was contented with a little, and that I had for many yeares continued in good health, with that little meaſure; that Cuſtome was turned into Nature, and therefore it was agreeable to reaſon, that my yeares increaſing, and ſtrength decreaſing, my ſtint of meat and drink ſhould be diminiſhed, rather then increaſed; that the pa-

tient might be proportionable to the agent, and especially since the power of my stomack every day decreased. To this agreed two Italian Proverbs, the one whereof was,* *He that will eat much, let him eat little*; because by eating little, he prolongs his life. The other Proverb was, * *The meat which remaineth, profits more then that which is eaten.* By which is intimated, that the hurt of too much meat is greater, then the commoditie of meat taken in a moderate proportion.

But all these things could not defend me against their im-

* Mangierà più, chi manco mangia. Ed è contrario, Chi più mangia, manco mingia. Il sfuso è, Poco vive, chi troppo spatecchia.

* Fa più pro quel che si lascia sul' condo, che quel' che si mette nel ventre.

importunities. Therefore, to avoid obstinacie, and gratifie my friends, at length I yeelded, and permitted the quantitie of meat to be increased, yet but two ounces onely. For whereas before the measure of my whole dayes meat, viz. of my bread, and egges, and flesh, and broth, was twelve ounces exactly weighed; I increased it to the quantitie of two ounces more; and the measure of my drink, which before was foureteen ounces, I made now sixteen.

This addition after ten dayes wrought so much upon me, that of a cheerfull and merrie man I became melancholie and choleriek; so that all things were troublesome

to me: neither did I know well, what I did or said. On the twelfth day, a pain of the side took me, which held me two and twentie houres. Upon the neck of it came a terrible fever, which continued thirtie five dayes and nights; although after the fifteenth day it grew lesse and lesse. Besides all this, I could not sleep, no not a quarter of an houre: whereupon all gave me for dead.

Nevertheless, I by the grace of God cured my self, onely with returning to my former course of Diet, although I was now seventie eight yeares old, and my bodie spent with extream leannesse, and the season of the

yeare

yeare was winter and moſt cold aire. And I am confident, that under God nothing holp me, but that exact rule which I had ſo long continued. In all which time I felt no grief, ſave now and then a little indiſpoſition for a day or two.

For the Temperance of ſo many yeares ſpent all ill humours, and ſuffered not any new of that kinde to ariſe, neither the good humours to be corrupted, or contract any ill qualitie, as uſually happens in old mens bodies, which live without rule. For there is no malignitie of old age in the humours of my bodie, which commonly kills men. And that new one, which I.

contracted by breaking my diet, although it was a sore evil, yet had no power to kill me.

By this it may clearely be perceived, how great is the power of order and disorder, whereof the one kept me well for many yeares; the other, though it was but a little excesse, in a few dayes had so soon overthrown me. If the world consist of order, if our corporall life depend on the harmonie of humours & elements, it is no wonder that order should preserve, and disorder destroy. Order makes arts easie, and armies victorious, and retains and confirms kingdomes, cities, and families in peace. Whence I conclude,

clude, That an orderly life is the moſt ſure way & ground of health and long dayes, and the true and onely medicine of many diſeaſes.

Neither can any man denie this, who will narrowly conſider it. Hence it comes, that a Phyſician, when he cometh to viſit his patient, preſcribes this Phyſick firſt, That he uſe a moderate diet: and when he hath cured him, commends this alſo to him, if he will live in health. Neither is it to be doubted, but that he ſhall ever after live free from diſeaſes, if he will keep ſuch a courſe of life: becauſe this will cut off all cauſes of diſeaſes, ſo that he ſhall need neither Phyſick nor Phyſi-

cian: yea, if he will give his minde to those things which he should, he will prove himself a Physician, and that a very compleat one: For indeed no man can be a perfect Physician to another, but to himself onely. The reason whereof is this, Every one by long experience may know the qualities of his own nature, and what hidden properties it hath, what meat and drink agrees best with it: which things in others cannot be known without such observation, as is not easily to be made upon others; especially since there is a greater diversitie of tempers, then of faces. Who would beleeve that old wine

should

ſhould hurt my ſtomack, and new ſhould help it; or that cinnamon ſhould heat me more then pepper? What Phyſician could have diſcovered theſe hidden qualities to me, if I had not found them out by long experience? Wherefore one to another cannot be a perfect Phyſician. Whereupon I conclude, ſince none can have a better Phyſician then himſelf, nor better Phyſick then a Temperate Life, Temperance by all means is to be embraced.

Nevertheleſſe, I denie not but that Phyſicians are neceſſarie, and greatly to be eſteemed for the knowing & curing of diſeaſes, into which they often fall, who live diſ-

order-

orderly: For if a friend who visits thee in thy sickneſſe, and onely comforts and condoles, doth perform an acceptable thing to thee; how much more dearely ſhould a Phyſician be eſteemed, who not onely as a friend doth viſit thee, but help thee!

But that a man may preſerve himſelf in health, I adviſe, that in ſtead of a Phyſician a regular life is to be embraced, which, as is manifeſt by experience, is a naturall Phyſick moſt agreeable to us, and alſo doth preſerve even ill tempers in good health, and procure that they prolong their life even to a hundred yeares and more, and that at length they ſhut up

their

their dayes like a Lamp, onely by a pure consumption of the radicall moisture, without grief or perturbation of humours. Many have thought that this could be done by *Aurum potabile*, or the *Philosophers stone*, sought of many, and found of few. But surely there is no such matter, if Temperance be wanting.

But sensuall men (as most are) desiring to satisfie their Appetite, and pamper their belly, although they see themselves ill handled by their intemperance, yet shunne a sober life: because they say, It is better to please the Appetite (though they live ten yeares lesse then otherwise they should do)

then

then alwayes to live under bit and bridle. But they consider not, of how great moment ten yeares are in mature age; wherein wisdome and all kinde of vertues is most vigorous; which, but in that age, can hardly be perfected. And that I may say nothing of other things; are not almost all the learned books that we have, written by their Authors in that age, and those ten yeares, which they set at naught in regard of their belly?

Besides, these Belly-gods say, that an orderly life is so hard a thing that it cannot be kept. To this I answer, that *Galene* kept it, and held it for the best *Physick*: so did *Plato* also,

alſo, and *Iſocrates*, and *Tullie*, and many others of the Ancient; and in our age, *Paul the third*, and Cardinal *Bembo*, who therefore lived ſo long; and among our Dukes, *Laudus*, and *Donatus*, and many others of inferiour condition, not onely in the cities, but alſo in villages and hamlets.

Wherefore ſince many have obſerved a regular life, both of old times and later yeares, it is no ſuch thing which may not be performed; eſpecially ſince in obſerving it, there needs not many and curious things, but onely that a man ſhould begin and by little and little accuſtome himſelf unto it.

Neither

Neither doth it hinder, that *Plato* sayes, that they who are employed in the common wealth, cannot live regularly, because they must often endure heats, and colds, and windes, and showers, and divers labours, which suit not with an orderly life: For I answer, That those inconveniences are of no great moment (as I shewed before) if a man be temperate in meat and drink; which is both easie for common-weals-men, and very convenient, both that they may preserve themselves from diseases, which hinder publick employment, as also that their minde, in all things wherein they deal, may be more lively and vigorous. But

But ſome may ſay, He which lives a regular life, eating alwayes light meats, and in a little quantitie, what diet ſhall he uſe in diſeaſes, which being in health he hath anticipated? I anſwer firſt; Nature, which endeavours to preſerve a man as much as ſhe can, teacheth us how to govern our ſelves in ſickneſſe: For ſuddenly it takes away our appetite, ſo that we can eat but a very little, wherewith ſhe is very well contented: So that a ſick man, whether he hath lived heretofore orderly or diſorderly, when he is ſick, ought not to eat, but ſuch meats as are agreeable to his diſeaſe, and that in much ſmaller quantitie

quantitie then when he was well. For if he ſhould keep his former proportion, Nature, which is alreadie burdened with a diſeaſe, would be wholly oppreſſed. Secondly, I anſwer better, That he which lives a temperate life, cannot fall into diſeaſes, and but very ſeldome into indiſpoſitions; becauſe Temperance takes away the cauſes of diſeaſes: and the cauſe being taken away, there is no place for the effect.

Wherefore ſince an orderly life is ſo profitable, ſo vertuous, ſo decent, and ſo holy, it is worthy by all means to be embraced; eſpecially ſince it is eaſie and moſt agreeable to the nature of Man. No man

that

that followes it, is bound to eat and drink ſo little as I: No man is forbidden to eat fruit or fiſh, which I eat not: For I eat little, becauſe a little ſufficeth my weak ſtomack: and I abſtain from fruit, and fiſh, and the like, becauſe they hurt me. But they who finde benefit in theſe meats, may, yea ought to uſe them: yet all muſt take heed, leſt they take a greater quantitie of any meat or drink (though moſt agreeable to them) then their ſtomack can eaſily digeſt: So that he which is offended with no kinde of meat and drink, hath the *quantitie*, and not the *qualitie* for his rule, which is very eaſie to be obſerved.

Let

Let no man here object unto me, That there are many, who, though they live disorderly, yet continue in health to their lives end: Because since this is at the best but uncertain, dangerous, and very rare, the presuming upon it ought not to leade us to a disorderly life.

It is not the part of a wise man, to expose himself to so many dangers of diseases and death, onely upon a hope of an happie issue, which yet befalls verie few. An old man of an ill constitution, but living orderly, is more sure of life, then the most strong young man who lives disorderly.

But some, too much given

to

to Appetite, object, That a long life is no such desirable thing, because that after one is once sixtie five yeares old, all the time we live after, is rather death then life. But these erre greatly, as I will shew by my self, recounting the delights and pleasures in this age of eighty three, which now I take, and which are such, as that men generally account me happie.

I am continually in health, and I am so nimble, that I can easily get on horseback without the advantage of the ground, and sometimes I go up high stairs and hills on foot. Then, I am ever cheerfull, merrie, and well-contented, free from all troubles and trouble-

troubleſome thoughts; in whoſe place, joy and peace have taken up their ſtanding in my heart. I am not wearie of life, which I paſſe with great delight. I conferre often with worthie men, excelling in wit, learning, behaviour, and other vertues. When I cannot have their companie, I give my ſelf to the reading of ſome learned book, and afterwards to writing; making it my aim in all things, how I may help others to the furtheſt of my power.

All theſe things I do at my eaſe, and at fit ſeaſons, and in mine own houſes; which, beſides that they are in the faireſt place of this learned Citie of *Padua*, are verie beauti-

full

full and convenient above most in this age, being so built by me according to the rules of Architecture, that they are cool in summer, and warm in winter.

I enjoy also my gardens, and those divers, parted with rills of running water, which truely is very delightfull. Some times of the yeare I enjoy the pleasure of the *Euganean* hills, where also I have fountains and gardens, and a very convenient house. At other times, I repair to a village of mine, seated in the valley; which is therefore very pleasant, because many wayes thither are so ordered, that they all meet and end in a fair plot of ground; in the midst

midst whereof is a Church suitable to the condition of the place. This place is washed with the river *Brenta*; on both sides whereof are great and fruitfull fields, well manured and adorned with many habitations. In former time it was not so, because the place was mooriſh and unhealthy, fitter for beasts then men. But I drained the ground, and made the aire good: Whereupon men flockt thither, and built houses with happy successe. By this means the place is come to that perfection we now see it is: So that I can truly say, That I have both given God a Temple, and men to worship him in it. The memorie where-

of

of is exceeding delightfull to me.

Sometimes I ride to some of the neighbour-cities, that I may enjoy the right & communication of my friends, as also of excellent Artificers in *Architecture*, *painting*, *stone-cutting*, *musick*, and *husbandrie*, whereof in this age there is great plentie. I view their pieces, I compare them with those of Antiquitie: And ever I learn somewhat which is worthy of my knowledge: I survey *palaces*, *gardens*, and *antiquities*, publick *fabricks*, *temples*, and *fortifications*: neither omit I any thing that may either teach, or delight me. I am much pleased also in my travells, with the beau-

ty of situation. Neither is this my pleasure made lesse by the decaying dulnesse of my sen-ses, which are all in their per-fect vigour, but especially my Taste; so that any simple fare is more savourie to me now, then heretofore, when I was given to diforder and all the delights that could be.

To change my bed, trou-bles me not; I sleep well and quietly any where, and my dreams are fair and pleasant. But this chiefly delights me, that my advice hath taken ef-fect in the reducing of many rude and untoiled places in my countrey, to constivation and good husbandrie. I was one of those that was de-puted for the managing of

that

that work, and abode in those fenny places two whole moneths in the heat of summer (which in *Italie* is very great) receiving not any hurt or inconvenience thereby: So great is the power and efficacie of that *Temperance* which ever accompanied me.

These are the delights and solaces of my old age, which is altogether to be preferred before others youth: Because that by *Temperance* and the *Grace of God* I feel not those perturbations of bodie and minde, wherewith infinite both young and old are afflicted.

Moreover, by this also, in what estate I am, may be discovered, because at these

yeares (*viz.* 83) I have made a most pleasant comedie, full of honest wit and merriment: which kinde of Poems useth to be the childe of Youth, which it most suits withall for variety and pleasantnesse; as a Tragedie with old Age, by reason of the sad events which it contains. And if a *Greek Poet* of old was praised, that at the age of 73 yeares he writ a Tragedie; why should I be accounted lesse happie, or lesse my self, who being ten yeares older have made a Comedie?

Now lest there should be any delight wanting to my old age, I daily behold a kinde of immortalitie in the succession of my posteritie.

For

For when I come home, I finde eleven grand-children of mine, all the ſonnes of one father and mother, all in perfect health; all, as farre as I can conjecture, very apt and well given both for learning and behaviour. I am delighted with their muſick and faſhion, and I my ſelf alſo ſing often; becauſe I have now a clearer voice, then ever I had in my life.

By which it is evident, That the life which I live at this age, is not a dead, dumpiſh, and ſowre life; but cheerfull, lively, and pleaſant. Neither, if I had my wiſh, would I change age and conſtitution with them who follow their youthfull appetites, al-

though they be of a most strong temper: Because such are daily exposed to a thousand dangers and deaths, as daily experience sheweth, and I also, when I was a young man, too well found. I know how inconsiderate that age is, and, though subject to death, yet continually afraid of it: For death to all young men is a terrible thing, as also to those that live in sinne, and follow their appetites: whereas I by the experience of so many yeares have learned to give way to Reason: whence it seems to me, not onely a shamefull thing to fear that which cannot be avoided; but also I hope, when I shall

ſhall come to that point, I ſhall finde no little comfort in the favour of Jeſus Chriſt. Yet I am ſure, that my end is farre from me: for I know that (ſetting caſualties aſide) I ſhall not die but by a pure reſolution: becauſe that by the regularitie of my life I have ſhut out death all other wayes. And that is a fair and deſirable death, which Nature brings by way of reſolution.

Since therefore a temperate life is ſo happie and pleaſant a thing; what remains, but that I ſhould wiſh all who have the care of themſelves, to embrace it with open armes?

Many things more might

be ſaid in commendation hereof: but leſt in any thing I forſake that *Temperance* which I have found ſo good, I here make an end.

A DISCOURSE TRANSLATED OUT OF ITALIAN,

That a Spare Diet is better then a Splendid and Sumptuous.

A Paradox.

I Verily beleeve, however I have titled this opinion, yet it will by no means be allowed for a Paradox by a number of those, whose judgement ought to bear the greatest sway. And, to speak freely, it

would seem to me very uncouth, that any man that makes profession of more understanding then a beast, should open his mouth to the contrary, or make any scruple at all of readily subscribing to the truth and evidence of this Position, *That a frugall and simple Diet is much better then a full and daintie.*

Tell me, you that seem to demurre on the businesse, whether a sober and austere diet serves not without further help to chase away that wracking humour of the Gout, which by all other helps that can be used, scarce receives any mitigation at all; but, do what can be done, lies tormenting the bodie, till it

have

have ſpent it ſelf. Tell me whether this holy Medicine ſerve not to the driving away of Head-ach, to the cure of Dizzineſſe, to the ſtopping of Rheums, to the ſtay of Fluxes, to the getting away of loathſome Itches, to the freedome from diſhoneſt Belchings, to the prevention of Agues, and, in a word, to the clearing and draining of all ill Humours whatſoever in the bodie.

Nor do the benefits thereof ſtay onely in the Bodie, but aſcend likewiſe to the perfecting of the Soul it ſelf: for how manifeſt is it, That through a ſober and ſtrict diet, the Minde and all the faculties thereof become waking,

king, quick, and cheerfull! How is the Wit ſharpened, the Underſtanding ſolidated, the Affections tempered, and, in a word, the whole ſoul and ſpirit of a man freed from encumbrances, and made apt and expedite for the apprehenſion of wiſdome, and the embracement of vertue!

The Ancient Sages were (I am ſure) of this opinion: and *Plato* in particular made notable remonſtrance of it; when upon his coming into *Sicilie* from *Athens*, he did ſo bitterly condemne the *Syracuſian* Tables, which being furniſhed with precious and daintie cates, provoking ſauces, and rich wines, ſent away their gueſts twice a day full of

good

good cheare. But what wouldst thou have said, Oh *Plato*, if thou hadst perhaps light upon such as we Christians now adayes are; amongst whom, he that eats but two good meals a day (as we term them) boasts himself, and is applauded by others for a person of great Temperance and singular good diet?

Undoubtedly, our extravagancie in this matter (having added *Prologues* of Breakfasts, *Interludes* of Banquets, and *Epilogues* of Rere-suppers to the *Comedie*) would have caused thee to turn thy divine Eloquence to the praise of those *Syracusian* Gluttons, which, in respect of

of our usages and customes, might seem great Masters of Temperance.

Nay, very *Epicurus* himself, however (he may thank *Tullies* slanders) his name is become in this regard so infamous, yet placed his chief delight this way in no greater dainties then Savourie Herbs, and Fresh Cheese.

But I would fain once understand from these Belly-gods, that seem born onely to waste good meat, what the reason may be, That now adayes the store of victuals is so much abated, and the price enhaunsed of that it was in time of old; when yet the world appeares to have been then much fuller of people

ple then it now is. Undoubtedly, That ſcarcitie and deerneſſe, under which we labour, can proceed from nothing but our exceſſive Gluttonie, which devoures things faſter then Nature can bring them forth. And that plentie and cheapneſſe, which crowned their happie dayes, was maintained and kept on foot chiefly through the good husbandrie of that *frugall and ſimple Diet* which they uſed.

S. *Hierome*, writing of the courſe of life held by thoſe good Fathers that retired themſelves into the deſerts of *Egypt*, the better to ſerve God, tells us, That they were ſo enamoured of Spare and

Simple

Simple Diet, that they censured it in themselves for a kinde of Riot, to feed on any thing that was dreſt with Fire. The ſame in every point doth *Caſſian* report, in his Relations of the Holy *Monks* and *Hermites* of his time.

I finde in Ancient Phyſicians, that the inhabitants of the old world were ſuch ſtrict followers of *Sobrietie*, that they kept themſelves preciſely to Bread in the morning; and at night they made their Supper of Fleſh onely, without addition of Sauces, or any firſt or ſecond courſes. And by this means it came to paſſe, that they lived ſo long and in continuall health, without ſo much as

once

once hearing the names of those many grievous infirmities, that now adayes vex mankinde.

What think you might be the cause, that the *Romanes*, the *Arcadians*, and the *Portugals* passed so many hundred of yeares, without having any acquaintance at all with Physick or Physicians? Surely nothing else but their sober spare Diet; which, when all is done, we are oft times constrained to undergo, and ever indeed directed and advised unto, by those who really practise this Divine Science of Physick, for the recoverie and conservation of their patients health, and not covetously for their own gain.

I reade in approved Hiſtories, that *Ptolomie*, upon ſome occaſion or other outriding his followers in *Egypt*, was ſo preſſed with hunger, that he was fain to call in at a poore mans cottage, who brought him a piece of Rie-bread; which when he had eaten, he took a ſolemne oath, That he never in all his life had taſted better, nor more pleaſing meat: And from that day forward, he ſet light by all the coſtly ſorts of bread, which he had been formerly accuſtomed unto.

The *Thracian* women, that they might bear healthfull, ſtrong, and hardie children, ate nothing but Milk & Nettles. And the greateſt dain-

ties

ties that the *Lacedemonians* had amongst them, was a certain kinde of black Pottage, that looked no better then melted pitch, and could not by computation stand in above three half pence a gallon at the most.

The *Persians*, that in their time were the best disciplined people on the earth, ate a little * *Nasturtium* with their bread; and that was all the victuals that this brave Nation used, when they made conquest of the world.

* Cresses, or wilde Mint.

Artaxerxes, the brother of *Cyrus*, being overthrown in battell, was constrained in his flight to sit down with drie Figges and Barley bread; which

which upon proof he found ſo good, as he ſeriouſly lamented his misfortune, in having (through the continuall cloying of artificiall dainties, wherewith he had been bred up) been ſo long time a ſtranger to that great pleaſure and delight, which naturall and ſimple food yeelds, when it meets with true hunger.

True it is, Our belly is a troubleſome Creditour, and oft times ſhameleſly exacts more then its due: but undoubtedly, if we were not partiall, and corrupted by the allurements of that baſe content which dainties promiſe, we might eaſily quiet the grudgings and murmurings thereof. It's

It's not the Belly (I wis) which would reſt well enough apayd with that which is at hand; but the ſatisfaction of our capricious Fancies, that makes us wear out our ſelves, and wearie all the world beſides with unceſſant travell in the ſearch of Rarities, and in the compounding of new Delicacies. If we were but half as wiſe as we ought to be, there need none of all this ado that we make, about this and that kinde of Manchet, Dutch-bread, and French-bread: and I know not what new inventions are brought on foot, to make more buſineſſe in the world; whereas with much leſſe coſt and trouble we might

might be much better ſerved with that which growes at home, and is to be found readie in every thatcht cottage. That which is moſt our own, and that which we therefore perhaps (fools as we be) moſt contemne in this kinde, *Barley bread* I mean, is by all the old Phyſicians warranted for a moſt ſound and healthfull food: He that eats daily of it, ſay they, ſhall undoubtedly never be troubled with the Gout in the feet.

Shew me ſuch a vertue in any of theſe new inventions, and I'le yeeld there were ſome reaſon perhaps in making uſe of them, if they might with eaſe and quiet be procured. But to buy them

at the price of ſo much pains, time, and hazard as they coſt us, were undoubtedly too much, although they brought aſmuch benefit as they do prejudice.

Conſider well (I pray) whether it be not a thing to make a wiſe man runne beſide himſelf, to ſee ſuch a ranſacking of all the Elements by *Fiſhers*, and *Fowlers*, and *Hunters*; ſuch a turmoyling of the world by *Cooks*, and *Comfit-makers*, and *Tavern-keepers*, and a numberleſſe many of ſuch needleſſe occupations; ſuch a hazarding of mens lives on Sea and Land, by heat and cold, and a thouſand other dangers and difficulties: and all forſooth

sooth in procuring daintie satisfaction for the greedie Maw, and senslesse Belly, that within a very short while after must of neeessitie make a banquet of it self to worms.

What an endlesse maze of errour, what an intolerable hell of torments and afflictions hath this wicked *Gluttonie* brought the world unto! And yet, wretched men that we are, we have no minde to get out of it, but like silly Animals led by the chaps, go on all day long, digging our Graves with our Teeth, till at last we bring the Earth over our heads much before we otherwise need to have done.

And

And yet there was a certain odde fellow once in the world (I would there were not too many of the ſame minde now adayes!) *Philoxenus* by name, that ſeriouſly wiſht he might have a ſwallow as long and as large as the Cranes, the better to enjoy the full reliſh of his licoriſh morſells. Long after him, I reade of another of the ſame fraternitie, *Apitius*, I trow, that ſet all his happineſſe in good cheare: but little credit (I am ſure) he hath got by the means; no more then *Maximinus*, for all he was an Emperour, by his uſing every meal to ſtuffe into his paunch thirty pounds of fleſh, beſide bread and

wine to boot. But *Geta* deserves in my opinion the Monarchie of *Gluttons*, as he had of the *Romanes*: His feasts went alwayes according to the letters of the Alphabet: as when *P*'s turn came, he would have *Plovers*, and *Partridges*, and *Peacocks*, and the like; and so in all the rest, his table was alwayes furnished with meats whose names began with one and the same letter.

But what do I raking up this carrion? Let them rot in their corruption, and lie more covered over with Infamie then with Earth. Onely, to give the world notice who have been the great Masters of this worthie Science of filling

filling the belly and following good cheare, I have been enforced to make this remembrance of some of their goodly opinions and pranks. Which let who so will be their partner in: for my part, I solemnely avow, that I finde no greater miserie then to *victuall the Camp* (as the Proverb is) cramming in lustily over night, and to be bound next morning to rise early, and to go about serious businesse.

Oh what a piece of Purgatorie is it, to feel within a mans self those *Qualmes*, those *Gripings*, those *Swimmings*, and those *Flushing heats*, that follow upon over eating! And what a shame

(if our foreheads were not of braſſe, and our friends before whom we act them, infected with the ſame diſeaſe) would it be, to ſtand *yawning*, *ſtretching*, and *perbreaking* the crudities of the former dayes ſurfet!

On the contrarie, what a happineſſe do I prove, when after *a ſober pittance* I finde ſound and quiet ſleep all night long, and at peep of day get up as freſh as the morning it ſelf, full of vigour and activitie both in Minde and Bodie, for all manner of affairs! Let who will take his pleaſure in the fulneſſe of delicates: I deſire my part may be in this happie enjoyment of my ſelf, although it

ſhould

ſhould be with the abatement of much more content then any dainties can afford.

When I was laſt at *Meſſina*, my Lord *Antonie Doria* told me, that he was acquainted in *Spain* with an old man, who had lived above a hundred yeares. One day having invited him home and entertained him ſumptuouſly, as his Lordſhips manner is, the good old man in ſtead of thanks told him, *My Lord, had I been accuſtomed to theſe kinde of meals in my youth, I had never come to this age which you ſee, nor been able to preſerve that health and ſtrength both of Minde and Bodie, which you*

make shew so much to admire in me.

See now! here's a proof even in our Age, That the length and happinesse of mens lives in the old world was chiefly caused by the means of Blessed *Temperance*,

But what need more words in a matter as evident as the Sunne at noon-day, to all but those whose Brains are sunk down into the *Quagmire* of their Bellyes? I'le make an end with that which cannot be denied, nor deluded, nor resisted; so plain is the truth, and so great is the authoritie of the Argument; and this it is: Peruse all Histories of what ever times and people, and you shall alwayes

wayes finde the haters of a Sober Life and Spare Diet to have been sworn enemies against vertue and goodnesse: Witnesse *Claudius*, *Caligula*, *Heliogabalus*, *Clodius* the Tragedian, *Vitellius*, *Verus*, *Tiberius*, and the like: And on the contrarie, the friends and followers of Sobrietie and Frugalitie to have been men of divine spirits, and most heroicall performances for the benefit of mankinde; Such as were *Augustus*, *Alexander Severus*, *Paulus Æmilius*, *Epaminondas*, *Socrates*, and all the rest who are registred for excellent in the lists of Princes, Souldiers, and Philosophers.

A spare diet then is better

then a ſplendid and ſumptuous, let the *Sardanapaluses* of our age prattle what they liſt. Nature, and Reaſon, and Experience, and the Example of all vertuous perſons prove it to be ſo. He that goes about to perſwade me otherwiſe, ſhall loſe his labour, though he had his tongue and brain furniſhed with all the Sophiſtrie and Eloquence, that ever *Greece* and *Italie* could joyntly have afforded.

FINIS.

